THE MISSIONARY HERALD

AT HOME AND ABROAD

Pacific School of Religion
Berkeley, Calif.

MAY 1936

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Foreword

Our cover strikes the keynote of this number, with its Children's Day story, its editorial on the missionary's child, and the three articles about India, the present home of the picture children. The theme is further sustained by the stressing of educational institutions in five articles about schools, two of them in Alabama, one in Ohio, one in India, and one in Bulgaria.

Dr. Voorhees needs no introduction to our Fellowship. Miss Bingham is of Vermont; Mrs. Denison is Young People's Secretary of the Woman's Department of the Ohio State Conference; her husband is pastor of our churches at South Vienna and Plattsburg. Mr. Cole is home missionary in Oregon, pastor of the Ingle Chapel Church. D. C. Patole is Indian Headmaster in the school he describes. Rev. Dan F. Bradley is pastor of Pilgrim Church, Cleveland. Dr. Clara Shepherd is doing medical work in Kiangsi, where her husband is in rural reconstruction work. Miss Margaret Beard is the survivor of the dauntless pair who undertook the new form of education in Alabama of which she tells the tale. Dr. Black has been for ten years president of American College, Sofia, Bulgaria. Mr. Robert Willson, with many years of newspaper experience behind him, has recently been engaged in researches into the developments of the Pacific island unit of the American nation, Hawaii.

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Continuing the *American Missionary* and the *Missionary Herald*

Pacific School of Religion
Berkeley, Calif.

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South India's Famous Health Resort

At Kodaikanal, thousands of feet above the Madura plain, the missionaries and their families find physical rest and spiritual refreshment.

The Missionary's Child

OUR cover shows two typical missionary children. They are Alan and Jeffery Thomas, sons of Dr. and Mrs. Horace S. Thomas of the Madura Mission.

The frontispiece on the opposite page gives views of Kodaikanal where these boys, and others like them, have been getting their schooling, or have been passing their holidays, among the clouds of South India.

The boys are dressed in Mohammedan garments. They could have posed as Hindus also. We fancy that they speak the vernacular like natives and know the traditions and customs of the Tamil people far better than do the adult "Europeans" about them. In spirit as well as in dress they have identified themselves, we are certain, with that great "land of lights and shadows intervolved."

No matter what their future education may be in Australia, the homeland of their parents, these boys will never lose a special interest in the welfare of the Indian people. Indeed, it is not unlikely that they will some day feel a drawing toward life service in that land. Should they go back there to work, they will not be going into a *foreign* country. They will be going *home.* And the nationals will receive them as their very own; for already they have a place in the heart of India.

Yes, blessed are the children of missionaries; for they are used of God in furthering international understanding and peace.

GOOD HOMES SUPPLY GOOD STUFF

Alan and Jeffery have their adjustment to make in the land of their Fathers. Like all children brought up abroad, they will find this by no means easy. But they will win out. They are not exceptions to the rule. For the majority of foreign missionary children when thrown upon their own resources in the homeland, show the stuff that is in them. They proceed not only to hold their own with their American or British schoolmates but often to surpass them in character and idealism, in scholarship and in other qualities that go to make for good citizenship. They develop into intelligent, broad-minded men and women, sacrificially devoted to service. They become leaders of exceptional capacity and force in whatever they undertake.

There is a reason for this. As Professor Robert Ernest Hume of Union, out of his own rare experience, says of this missionary heritage: "The parents' example of meeting meager income with personal character; their generally rugged and unsophisticated integrity; their commitments to fundamental sources of living and to fundamental standards of success; their serving of the universal primary needs of men—all this helps to produce children who similarly possess the driving power of superior intellectual and moral character."

AS ABROAD SO AT HOME

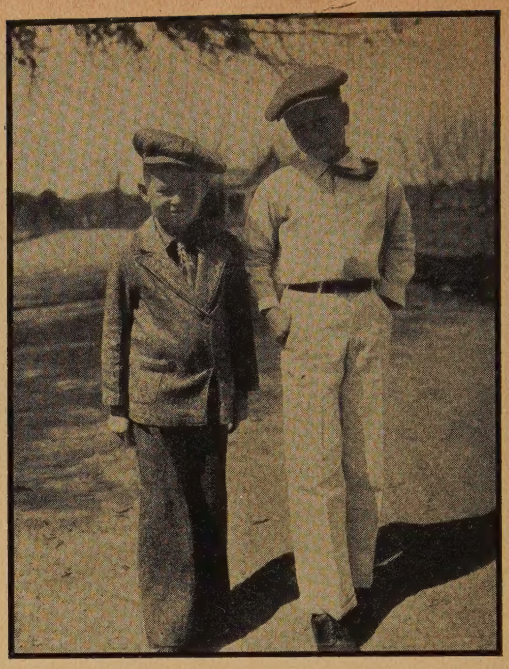
And what of the child of the home missionary? Though born and reared in quite a different national environment, he, too, learns to love the folks about him, whether they be native or foreign, "white," "yellow," or "black." He naturally is free from race prejudice. He becomes a champion of the people he knows so intimately, and because of his Christian missionary heritage he, too, takes high rank among his fellows in character, brain and achievement.

There may be exceptions to the rule, but in general the child of the home missionary is blessed of God as a leader in the interracial, urban-rural and even industrial fields of social and religious service.

And the conclusion of the whole matter is: let us have more missionary children! Amen!

And on Children's Sunday and on Mother's Day, and all through the spring, let us remember in special prayer the missionary's home wherever it may be.

Billy 'n' Bobby from Alabama



A Children's Day Story

THESE two boys are on their way to Sunday School in one of our rural churches in southern Alabama. Although the picture was taken in March Bobby has already discarded his coat, and Billy would doubtless like to follow his example.

The church which they attend is a one-room "dry goods box" structure where home-made benches serve for pews. Right in front of the pulpit stands a wood-burning stove which heats the building with more or less success on chilly days.

Although Billy and Bobby attend Sunday School every week, their church has a "preaching Sunday" only once a month, for their minister must also look after three other churches.

But "preaching Sunday" is quite an occasion. When the weather is good many of the families bring their dinners with them, which they place on a long table under the trees. Then everybody passes around and helps himself to whatever looks good. The backbone of the meal is likely to be fried chicken and sausage.

Because the weather is usually warm in Alabama people live out doors much more than in the northern states. The family washing is commonly done in a big pot in the backyard. Instead of having foundations and basements the houses are built on posts placed in the ground.

Because of this they are often very cold and uncomfortable when cold weather comes along—as it does occasionally. The only means of heating are open fireplaces and stoves. One of the jobs which falls to the lot of Billy and Bobby is that of bringing in the fire-wood with which to feed the flames.

Billy and Bobby go to school on a bus, only this year the money ran out and the schools closed about April 1. Three years ago some Alabama schools ended their term in February. Probably Billy and Bobby do not love school any more than most boys, but neither do they like a vacation which lasts from April until the end of August. Naturally they run out of things to do.

Consequently they rejoice when the annual "Bible School" of two weeks is opened in their church each summer. The head of the school, or "Bible teacher" as they call her, is a college girl or boy who has been commissioned for Student Summer Service by the Church Extension Boards. While conducting the school with the assistance of the local young people they live in the homes of the people.

In addition to the Bible stories, songs, worship services, hand work and games which they learn in vacation school Billy and Bobby have gained a much larger notion of the possibilities of life from the college students that they have met in this way.

Two years ago their summer student was a young man who had just graduated from Harvard. It is a question whether they learned more about the north or he learned more about Alabama during his stay among them.

In addition to directing the Vacation School this young man persuaded a number of young people to attend the young people's summer conference known as Sealacon, where they not only had a good time but also discovered what the Christian faith may mean to young people.

Preaching and Picnics Often Go Together in Alabama

Because of the influences set on foot by Student Summer Service several of the young people of the community have gone away to such schools as Thorsby Institute, Piedmont College and Southern Union College.

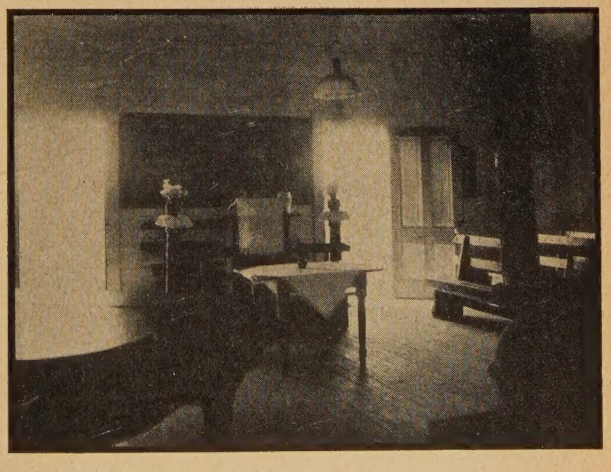
As a consequence of Student Summer Service and other influences Billy and Bobby have a very different sort of Christmas from that which is usually observed by boys in the South, where the common custom is to celebrate the birth of Christ by shooting fire-crackers.

Their church has learned to enjoy worship services and to appreciate pageants and plays. On Christmas the people assemble for an all day meeting which includes both a church dinner, a worship service and a Christmas play.

Thanks to Student Summer Service and the other activities of the Church Extension Boards Billy and Bobby will not only have a more interesting time this summer, but they will grow up with the expectation of going to the young people's summer conference at Sealacon, and will probably have awakened within them the desire to attend college.

And this is only a sample of what the Children's Day offerings in our church schools make possible.

An Alabama Home



Where Billy and Bobby Attend Sunday School

India's Next Ten Years

By Dorothy P. Cushing

"I BELIEVE that greater things are going to happen in India during the next ten years than have happened at almost any other time or place in history."

This was the arresting statement of Dr. John J. Banninga on the eve of his sailing with his wife, Mary Damson Banninga, on March 25 from New York back to his post as Principal of Union Theological Seminary in Pasumalai.

"India just now is alive with new vitality and tremendous changes are taking place almost overnight. It will be great to be on the ground and have a share in it all."

"Do you feel that there will be any further political trouble in India?" Dr. Banninga was asked.

"There is at present no trouble in India, and I feel there will be no recurrence of the civil disobedience of former years," he replied. "The new constitution granted by Parliament goes into effect April 1 when Lord Linlithgow becomes Viceroy of India.

"In this constitution India really has control of things, except that the Viceroy and Governors have the power to veto or certify bills which the Councils pass or refuse to pass. But if the Councils take hold of things constructively (as I think they will), there will be no call for veto or certification.

"While no Indians express approval of, or complete satisfaction with, the new constitution, I feel sure they will work it and in working it find that it is far better than they thought."

"What is Mahatma Gandhi doing now?"

"While earnestly seeking a better status for the outcaste, the Mahatma has lost much of his influence and is actively opposed by the orthodox Hindus," answered Dr. Banninga after stating that up to within a few months ago Mahatma Gandhi had concentrated on the removal of untouchability.

"He has been very sick lately, you know, and was ordered by his doctor to take a complete rest. There has been no word concerning him during the past month.

"Jawarhallal Nehru, the new president of the Congress party which Gandhi had led for so long, is the idol of Young India, and with his sincerity and ability combines a restlessness that calls for immediate action.

"He never saw eye to eye with Gandhi in the leaders' passive resistance. What the Congress may do under his leadership we cannot say, but we trust he will not start a new crusade against Government." Nehru has been in prison almost constantly during recent years owing to his leanings toward Moscow.

THE UNTOUCHABLES

"Who *are* the untouchables?"

"Sixty to seventy million of the people in India who do not belong to the four great castes of Hinduism. They are called untouchables or outcastes because they must always keep outside of Hindu circles.

"They are not allowed in the temples or in the streets of Brahmin villages; they are not allowed to come in contact with high caste people for doing so would pollute the latter. They have throughout the centuries been under terrible prohibitions, but are now beginning to feel the desire for something better."

"Are they doing anything for themselves?"

"In the Telugu country several hundred thousand of them have become Christians. In other parts of the country also they are beginning to move away from Hinduism. In the Madura field (there are over a hundred and fifty thousand of them in Madura city, and there are at least two other groups as large in the field), a group has recently asked for instruction, a thousand have been baptized, and five thousand more are waiting for baptism. These people are definitely seeking something better than what they have had in Hinduism."

Union Theological Seminary, Pasumalai

"At a recent conference of his followers, the leader of the untouchables, Dr. B. R. Ambedkar, advised them all to leave Hinduism and join some other religion. This has caused a tremendous stir throughout the whole of India."

"But *why?*"

"Because the political franchise depends upon the religious community. Each voter votes for a candidate belonging to his own religious community, and that community is represented in the Council Chambers of India in proportion to its numbers.

"Thus, if sixty to seventy million outcastes leave Hinduism and join either Mohammedanism or Christianity, it means that Hinduism will become relatively weaker and these other communities relatively stronger in the political field.

"Dr. Ambedkar was himself born in an outcaste village of untouchable parents. Because of his intellectual ability and keenness he went through high school and college; was sent to America on a scholarship given by the Gaikwar of Baroda; received his Ph.D. at Columbia; studied in London and Germany. His full name is Bhimrao Ambedkar, M.A., Ph.D., D.Sc., Barr.-at-Law."

"What are the untouchables likely to do?"

"No one knows. Mohammedans, Buddhists, Sikhs, and others are trying to win them to their communities, but naturally Christianity cannot make them any kind of offer, though individual Christian leaders have had interviews with Dr. Ambedkar.

"*He* insists that modern Christian missionaries have been too friendly to Hinduism and are trying to find good in that religion, whereas he declares there is *no* good in Hinduism and it ought to be destroyed.

"But, inasmuch as hundreds of thousands of outcastes have already become Christian in India, their testimony as to what Christ has done for them will be a great influence in winning the rest of the outcaste communities.

"This certainly is an unparalleled opportunity for the Christians of India to show what Christianity really means: that, together with personal spiritual life, it does also mean social and economic righteousness and justice.

"No greater movement than this has ever taken place in the world, for far more persons are concerned in it than either in the slavery question in America or in other social movements in Europe or Asia. It looks almost as though these outcaste groups in India would take the Kingdom by force and make it their own.

"Unless there are trained leaders filled with the spirit to guide them, almost anything may happen in India today. This certainly is a time for the strengthening of all our forces materially as well as spiritually."

[*Continued on page 200*]

The Banningas in the Center of Staff and Students of Union Theological Seminary, Pasumalai

Sanctuary Sunday

By Herbert D. Rugg

"SANCTUARY SUNDAY" is proposed for interdenominational and nation-wide observance on May 31 by the Home Missions Council. This action was taken through a resolution adopted at the annual meeting in January. It is hoped that from a beginning this year, the idea of the Sunday will appeal and its observance grow.

Because of the associations which exist between corporate worship and a church building, it is fitting that there should be given a place in a sermon, in prayer and in the selection of responsive readings and music to the regular care of the structure, to its repair and renovation and also to its remodeling or to additions or to an entirely new building. "Sanctuary Sunday" symbolizes that it is part of the work of a church to provide a helpful place as well as a program for those hours when men should want to seek fellowship with God in company with others and apart from distracting influences.

On behalf of the Church Building Department of the Extension Boards, Dr. Ernest M. Halliday, general secretary of the Boards and president of the Home Missions Council, recommends that Congregational and Christian pastors carefully consider whether the proposal for "Sanctuary Sunday" does not give a desired occasion for calling the attention of congregations to the aid which a well-adapted edifice may be in worship and to inculcate an appreciation and proper use of the building.

India's Next Ten Years [*Continued from page 199*]

AND DR. BANNINGA WILL TRAIN THOSE LEADERS

"May I ask a personal question? What do you expect to do when you get to India?"

"Our first business will be in connection with the Union Seminary at Pasumalai which trains young men to serve as pastors in Congregational and Presbyterian missions and to become leaders for the reconstruction of rural communities.

"Mrs. Banninga will do some teaching also, and will be directly in charge of the women of the Seminary, training the wives of the students for their task as helpers of their husbands in village congregations.

"Because of the small number of missionaries we shall also have to take responsibility for district work. It now looks as though such a post was being held open for us, and that would mean the supervision of an area as large as a county, having eight organized pastorates and a hundred or more villages in which there are Christians.

"Besides the movement among the untouchables there is the significant movement for Church Union, the new efforts in education, adult education, the whole rural reconstruction movement."

"What is the greatest need at present in connection with the work?"

"Unquestionably the most vital need at present is a deeper interest in the Home Churches, a greater outpouring of prayer and gifts for this enterprise; we should be greatly handicapped without such help."

Educator, author, and Christian statesman, Dr. Banninga has been in India for thirty-four years, and has gained a place of recognized leadership as a scholar, administrator, and trainer of youth in constructive service.

"We have had a great furlough," he concluded, "have seen much of America, and met many people in different churches and institutions, but we are most happy in returning to India—the land above all others where the great triumph of religion must be worked out."

The Adventists Lead Us

By J. Spencer Voorhees

For more than a year I have been using Seventh Day Adventist sanitariums for the recovery of health. Among other benefits I have got a new appreciation of Christian giving. If we were willing to follow their Christian example only halfway, our Congregational financial problems would be solved.

"How do you Congregationalists manage to support your churches adequately without tithing?" a nurse asked while giving me a treatment.

"We don't," was the only answer I could give.

Then he explained to me how a denomination less than one-third as large as ours and made up almost wholly of wage earners could have twenty-two thousand missionaries in the home and foreign fields and not only did not retrench or withdraw any during the depression, but kept sending out new ones every year.

They are the Lord's *cheerful* givers and reap a rich compensation in results. On the same basis we with greater wealth could have a hundred thousand missionaries and would only be enriched by it.

HOW DO THEY DO IT?

First, they recognize God as the giver of all they receive and in recognition of this fact they give the first tenth of all they receive to His church.

This is not "Christian giving." It is simply a *religious obligation.* It is what we owe to God the Giver and have no right to use for other purposes. It is the first debt to be paid out of all receipts.

"Of all that Thou givest me I will *surely* give the tenth unto Thee." This is the lowest standard of our religious recognition of God as the Giver. It takes care of the administration of the denomination and the local churches, and is not *Christian benevolence* any more than our support of our lodges or our houses.

Then comes the privilege of "Christian giving," which is *coöperation with Christ* in the extension of his Kingdom over all the earth. It is the greatest incentive to worthwhile living and the honest earning of money.

"That our part personally may be as large as possible, we feel it is wrong to spend money or time for things that are not of value, like alcoholic beverages, tobacco, most movies, card playing, dancing, etc."

To let the offering plate pass us in a service of worship without our recognition seems like an open denial of Christ and His invitation to help Him save the world.

To spend more for "moderate drinking" or tobacco or movies than we give for the extension of the Kingdom of God is practical infidelity and dishonors the Christianity which we profess to accept.

THEIR AVERAGE GIFT PER MEMBER

The Seventh Day Adventists, a denomination largely of working people, average per member for *missionary extension work* forty cents per week. This is "Christian giving" and is *over and above* the one-tenth of income given for the support of the local churches and denominational administration.

One who has enjoyed tithing and giving for over fifty years is disturbed by the pious sophistry which discredits tithing as below the Christian standard recognizing that we owe *all* to Christ.

Very good, if it is made clear that we cannot begin our Christian giving until we have met the Old Testament standard of Abraham as a religious duty. Then on this foundation we may build a superstructure of Christian beneficence that under the leadership of Christ, who gave all, will speedily extend His Kingdom over all the earth.

We *can* do what the Adventists do, if we *will.*

Camera News

By
Dorothy P. Cushing

IT'S JUST AS EASY

You who have struggled with chopsticks look at this young man! He "goes through the air with the greatest of ease" from bowl to mouth. He is a perfect example of what the well-fed Chinese child can be, and he is a good advertisement for the dieticians. He is posing for a poster picture here with the proper food before him. Later this same photo was used by Mrs. Albert C. Hausske on a health poster illustrating "Balanced and Unbalanced Diet for Child Two and a half years of age." Photo taken on the porch of Tehchow Hospital, Tehchow, China.

DR. "K"

Last year hundreds of folks in America came to know and love Dr. Marie Korchagina, our Russian physician in Satara, India, when she visited here for a few months. Miss Pickens says that one year Dr. K, as she is called, gave over 15,000 treatments to some 2400 patients from 93 towns and villages. Here she is surrounded by villagers and treating a patient.

"SHE HEARS HER MASTER'S VOICE"

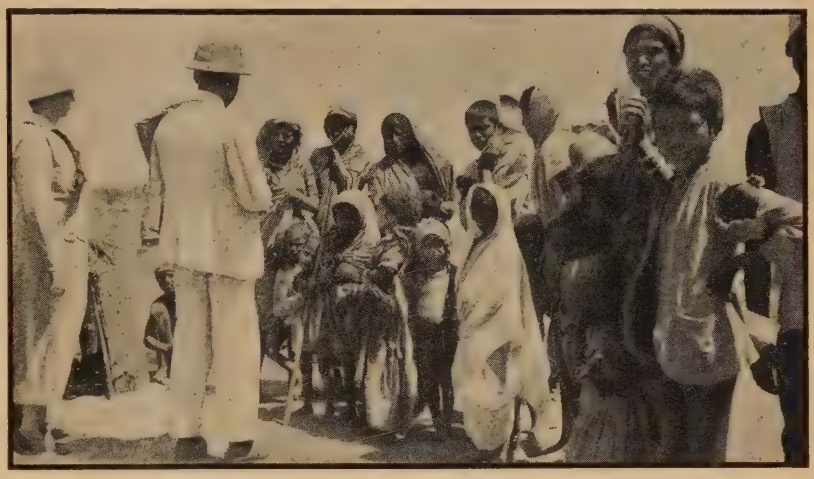
We did NOT put on the title of this candid camera of Mrs. Thelma H. Ballou, wife of Rev. Earle H. Ballou, Peiping, North China! It was suggested by Mr. Ballou. If you are a missionary's wife you never know what is going to happen to you next. Here is Mrs. Ballou with a dictaphone helping friend husband in the office during the absence on furlough of Miss Margaret Dow.

PASSENGER SHIP NOT GUNBOAT

Some bits of Glory watch a toy steamer in the pool at Glory Kindergarten, Kobe, Japan. Writes Mrs. Catherine T. Akana, Dean of the Glory Kindergarten Training School, "I wish I could give you in translation the charm of the 'Kobe Harbor Ships' song which Kodama San has written."

ALONG THE INDIAN ROAD

Talking to a group of people near Satara, India, and snapped by Dr. Fred Field Goodsell on his recent tour, are Mrs. Louise G. Fisher, Miss Pickens' co-worker, and Rev. R. H. Gaikwad of Sirur.



SCHOOL DAYS OVER

(Standing) Miss Gladys M. Williams, principal of the Alice Williams School in Taiku, North China, and three teachers. Seated, left and right of the one man teacher are two graduates of the school.

Devotional Service

By Miss Katherine Bingham, Vermont

Call to Worship.

Leader: The earth is the Lord's, and the fullness thereof; the world and they that dwell therein.

Enter into His gates with thanksgiving, and into His courts with praise.

Leader: Be thankful unto Him and bless His name;

For the Lord is good to all, and His tender mercies are over all His works.

Hymn: "For the Beauty of the Earth."

Prayer—Leader: Our heavenly Father we thank Thee for Thy loving kindness to us and to all men. We ask Thy guidance as we walk in the dark and devious ways of life as well as through green pastures and beside still waters. May Thy grace enable us to live our lives with noble purpose and pure hearts. Grant that we may never become so used to Thy gifts as to be unmindful of the Giver. As we go among others may we touch every life with a friendly hand. Bless the homes of every nation. Hasten the day when strife shall cease, and love like a golden chain shall bind all hearts together and to Thee. May Thy kingdom come and Thy will be done on earth so that men may know that we are all members of the Father's family. With thanksgiving on our lips and praise in our hearts we offer our prayer in the name of our Master, Christ. Amen.

Prayer in unison—Followed by silent prayer.

"From the world of sin and noise and hurry I withdraw,
For the small and inward voice I wait with humble awe;
Silent am I now and still, dare not in Thy presence move:
To my waiting soul reveal the secret of Thy love."

"Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open mine eyes, illumine me,
Spirit divine!"

Hymn: "This is My Father's World."

Leader:

"My Father's World—and yet
For me He leaves some stirring mighty tasks;
And bids me share with Him
In building love and truth and joy
To make His dream come true.
My Father's World—and yet
Not His until each willing child of His,
Gives love and toil and sacrifice
To make His dream come true."

—*May F. Settle.*

Leader: Responsive Reading—What doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways, and to love Him and to serve the Lord thy God with all thy heart and with all thy soul.

People: Let us sing unto the Lord, for He hath done marvelous things. He hath made everything beautiful in his time.

Leader: How manifold are His works! In wisdom hath He made them all: The earth is full of His riches.

People: Make a joyful noise unto the Lord, all the earth; and let the hills be joyful together.

Leader: For the glory of the Lord shall endure forever: the Lord shall rejoice in His works.

Leader: As the rising tide of Summer begins to flood over the earth once more and the old, yet ever new, miracle of rebirth in Nature moves us to awe and wonder, how eagerly our hearts should go out in gratitude to Nature's God, who "hath made everything beautiful in his time."

Since the dim dawn of creation, when the Spirit of God, brooding over the new-born earth, decreed that it be clothed with "grass, with the herb yielding seed, and the tree yielding fruit after his kind, whose seed is in itself"; this yearly miracle of the falling seed and the green shoot pushing through the earth to carry on the generations, each after his kind, has gone on, not in drab ugliness, but in "needless beauty."

Is not this element of beauty the "one thing added" that confirms us in our belief that our God is a God of love—an indication of His joy in His work when He "saw everything that He had made—and behold it was very good."

Let us pray —

"For all things beautiful and good and true;
For things that seemed not good yet turned to good;
For all the wonders of this wondrous world;
Wherein we feel Thy great heart throbbing near;
For sweet laborious days and restful nights;
For work to do, and strength to do the work;

WE THANK THEE, LORD!

For all the first sweet flushings of the spring;
The greening earth, the tender heavenly blue;
The rich brown furrows ready for the seed;
For those first tiny prayerful-folded hands,
That pierce the winter's crust, and softly bring
Life out of death, the endless mystery;

WE THANK THEE, LORD!"

Hymn: "Let the Whole Creation Cry."
Prayer: Oh God, light of all that is true, strength of all that is good, glory of all that is beautiful, we lift our eyes from the swiftly moving scenes about us by which we are often confused, that we may see again the wisdom and power and love sufficient for all our necessities. Enable us, we pray Thee, to walk in the Light, to share in the Wisdom, to rest upon the Love that we may be ready to play our part in the life of our times. Help us to think truly, to act kindly, to love wisely, that we may leave the world better for our having lived. In Jesus' name. Amen.

A Letter from India

By Hugh Vernon White

THE rich variety and detail of the Indian scene defies description. I can now understand the appropriateness of a book on India being entitled *The Christ of the Indian Road.* For the people of India are on the road, and not in fast-moving automobiles which make the whole scene impersonal and perilous; they are walking usually with some burden (on their heads, of course) and riding in carts drawn by bullocks or sometimes small horses or donkeys. They are bathing or washing their clothes in pools by the roadside; they are gathered in groups about a rest house or a shrine.

And just off the road they are working in the fields, and drawing water out of wells to be poured in large brass jars and carried away either on the heads or the hips (of women of course). They are even lying in the dust on the edge of the road asleep in the sun with only a thin cotton cloth pulled over them.

There are all degrees of clothing and color. Little children are often fully dressed when they have a string about the waist, while men work with only a scanty loin cloth; but that is one extreme. There are some who have the cloth swathed about limbs, body, and head until there is hardly a square inch of dusky skin showing.

As to color, there is again a wide range. Many wear simple white, or white with the barest touch of color on borders, but others, especially the women when they are dressed up, go in for bright colors.

The form of greeting is distinctive, too. In Japan we bowed low from the hips with hands placed upon the thigh and slipping up as one stiffly straightened. In China one clasps his hands (in proper Chinese clothing within the long sleeves) and bows low. In India we do not bow except to incline the head but put the hands together in an attitude of prayer when we meet and when we part.

This full form of the salute is modified in hasty or casual greeting by putting up only one hand. But in no one of these eastern countries do we shake hands. However, when we forget ourselves and offer a right hand, they all know what it means and give theirs.

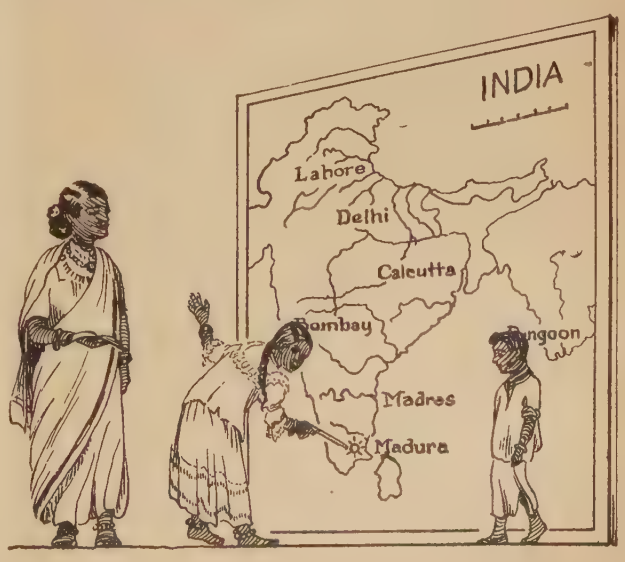
TALKS WITH HINDUS

Since landing on Indian soil (or Ceylonese; for the people of Ceylon do not like to be called Indians) I have been reveling in philosophy and theological discussion not to say argument. It is like hearing a book talk to discuss karma, reincarnation, Brahman-Atman, and the Absolute with these Hindus.

I have had, in Jaffna, Madura and here in Bangalore, splendid opportunities to talk with educated Hindus. On the way I had read Pratt's *Pilgrimage of Buddhism,* Otto's *India's Doctrine of Grace and Christianity* and our present host, Max Hunter Harrison's, *Hindu Monism and Pluralism.*

I earnestly recommend to you all the reading of all three books. Together with other books and the tutelage I had in Indian religions under George Foote Moore at Harvard, they gave me a point of departure for these discussions.

I have found, to my surprise, that belief in the doctrine of karma (roll the "r" when you say it) is uni-



versal among Hindus of all sects. They affirm that it is the one and only rational explanation of the problem of evil.

However, most of them belong either to the Vaishnivite or the Saivite sect of religion, both of which proclaim a doctrine of salvation by grace. The most complicated point in the discussion was usually that at which they tried to explain how karma can work perfectly and yet anyone be saved by a direct act of divine grace. But then Christian theologians have had the same dilemma and have solved it in about the same way.

There are different interpretations of the nature of karma, as I have discovered, but no Hindu even considers discarding it. Therefore I have been surprised to find Christians who have been converted from Hinduism affirm that they had no difficulty in giving it up.

One of the rarest minds I have encountered was the professor of philosophy in the American College in Madura. He is a Hindu, 26 years old and closely in touch with both the history of western philosophy and contemporary movements.

He admitted that he was not an orthodox Hindu; in fact, I am sure that none of those with whom I have talked are orthodox; if they had been they would not have talked so genially with me. He freely admitted that the greatest need of Indian thought is the critical mind.

Such an inane and meaningless statement as "all truth is one" is constantly heard and read. I asked him what he meant and he said he, himself, would like to know. It is about as definitive as our American moral platitude, "I believe in doing what is right."

EXCEPTIONAL EXPERIENCES

But, to come down to plain matters again, let me tell of one or two exceptionally interesting experiences that we have had. First, our visit to the great temple in Madura. It covers twenty-one acres and most of that is within the actual temple walls.

It is literally covered inside and out with carvings of various figures of the gods and of sacred symbols. Since in Hinduism anything and everything is God, there is no limit to the diversity of temple decoration.

One of the commonest of the images is that of Ganesha, the elephant god, who is one of the incarnations of Siva. He always has a rat crouching before him for the only way he can travel is to ride on the back of the rat. It isn't as absurd as it seems, for the rat is a big one and the elephant god himself is quite small.

We see many shrines with Ganesha and other gods along the roadside, and many Hindus with the smear of white ash on their foreheads to show that they have performed "puja" that morning, and the white, red

or black marks to indicate the sect to which they belong.

Yes, India is very religious. All discussions of social, political or economic reform are inextricably bound up with religion both in theory and because of the communal system.

Second, our visit to the Kolar gold fields which are in Mysore state about forty miles from Bangalore. Mrs. Harrison has friends who live at the mines, Dr. Ram Prasad and his wife, both Brahmins. He is a D.Sc. from Massachusetts Tech and she is a graduate of Radcliffe. They are charming people. He conducted Mrs. White and me down to the 4800-foot level of the biggest mine. That is as far as visitors are allowed to go, but the mine itself is more than 8000 feet deep.

We also were shown through the whole process of crushing the quartz and refining the gold. Everything is modern; the electric power used comes from a government power plant 90 miles away and the electric equipment comes from the General Electric Company.

Dr. Prasad is the government official in charge of the electric plant and he is a most enthusiastic engineer. The mines are owned by English people. Incidentally one of the major sources of income for the government of Mysore (an Indian state) is the taxes upon these mines, and the electric power they use.

And third, the day we spent with the International Fellowship. The I.F. is an organization that we have heard quite a bit about since we got to India. It has voted approval of Dick Keithahn's work and a number of our missionaries belong to it.

It is a fellowship of different nationalities and reli-

gions who meet for mutual profit and for the discussion of the social and moral objectives that all high religion has in common.

We had been invited to spend the day with the Bangalore branch at a combined picnic and retreat. We went by auto to the farm of a Mr. McIsaac, a Scotchman whose wife is Indian. There beside a "tank" (reservoir) in the shade of great trees we sat about on huge flat rocks and talked.

There was a Brahmin cook preparing the lunch, cooking over open fires in brass kettles and iron pans. It had to be a Brahmin, for several of our fellowship are Brahmins and only one of their own caste could prepare their food. Of course, the rest of us didn't care.

After lunch we assembled for the meeting. Two young men reported on a meeting of the Fellowship Federation, and then I made a short talk. Afterward we were conducted by Mr. McIsaac about his farm. It is mainly a citrus fruit orchard. He has many varieties of oranges and has apparently made a success of importing varieties from Japan, China, California, and other parts of the world.

Out of that day's acquaintances have come several valuable opportunities to meet people and see things that Hindus are doing.

I fear I am not telling much about missionary work. For one thing, let me point out that it is missionaries who have the acquaintances which make my interviews and contacts possible. I doubt if any of us can realize how deeply they enter into the life of a country or how much good they do.

When we get back I shall try to convey something of the impression I am getting of the immeasurable value and importance of their work.

The Pilgrim Fellowship Marches On

By Harry T. Stock

It was about two years ago that the Pilgrim Fellowship was launched. Since that time, most of the states have either organized their state-wide program under this name, or are in the process of doing so. There were really three reasons for this development of our denominational young people's work.

The first was to give united purpose to the 189,000 youth who are related to our Congregational and Christian churches. During the last year a Statement of Purpose has been adopted. It is being taken seriously by many local groups. Various worship programs will ultimately be built around it. The group at Priest's River, Idaho, has prepared a service of installation of officers based on this Statement. (A mimeographed copy may be had from the Young People's Department, 14 Beacon St., Boston, Mass., for 3 cents.)

The second purpose was to unite these local groups in significant forms of service. A recent survey shows that the Pilgrim Fellowships in the following states have assumed the responsibilities indicated. The Indiana Youth Fellowship, almost three years old, is made up of seven very active Associational Youth Fellowships; one of its objectives this year is to provide $1000 for the Youth Friendship Project for state, homeland and foreign work. In Nebraska, the state organization of young people is concerned about having every church represented at the summer conferences, every church using *The Pilgrim Highroad*, every society understanding "Christian Youth Building a New World" and adopting a statement of purpose, and undertaking at least one project for the church or community or abroad. The Congregational Young People's Federation of Arizona is coöperating with young Methodists of that section in promoting their common interests. In Iowa, the state Fellowship is making a special emphasis on personal religious living through a special leaflet which has been prepared and by regular church attendance. In addition to definite projects, the IPF is coöperating with Grinnell College in providing a scholarship for a student from Kobe College.

THE LAKESIDE CONFERENCE

The third purpose was to make it possible for Congregational and Christian young people to take an important part in the development of the great interdenominational movement, "Christian Youth Building a New World." Approximately a hundred young people and adults, carefully selected by states from California and Washington to Florida and Maine, will represent the Pilgrim Fellowship at the International Christian Youth Conference at Lakeside, Ohio, June 23–28. This group will constitute the Council of the National Pilgrim Fellowship for the next two years. They will do two things at once at this Lakeside meeting: first, contribute their best thought and energy to the interdenominational movement, and, second, plan the basis of the program for all of our own young people's work for the next two years.

The progress of the Pilgrim Fellowship to date exceeds our fondest hopes. It is a *church* movement dedicated to the personal and social objectives of Christianity.

In Two Small Churches

By Mrs. Clark A. Denison

Suggesting missionary education activities of young people in the small church

THE phone rang. It was Winifred, president of the young people's organization of the small church at P——.

"Have you any more pictures and leaflets telling about Santee? We should like to know more about the folks to whom we are to send our gifts." This was just what the counselor had wanted to hear.

"Since you have pledged thirty dollars," she had said six weeks earlier to the executive committee planning the program for the coming months, "for world friendship and one third of this goes to Santee, wouldn't you like to learn more about the school there?"

One result had been an Indian party at the next monthly meeting, when invitations, games and refreshments carried out the missionary theme, and it was decided to send Christmas gifts to the students at Santee. Now, just a few days before the Christmas party and with thirty-seven gifts ready to send, the president was asking for more information!

Max, the president of the young people at S., the other small church of which the counselor's husband was pastor, came for a conference with her. It was their custom to remember some mission field at Christmas and they had not yet decided where to send their gifts this year.

The counselor mentioned several fields, but not one of them seemed to appeal to him until she began telling about the work among mountain boys and girls at Pleasant Hill Academy.

"Tell me more about that," he said immediately. "I think we should like to send our gifts there."

A few days later they brought their gifts for Pleasant Hill and listened eagerly while Mary, having studied many leaflets and papers, told enthusiastically about the work there. These young people, too, were interested to know more about those with whom they were sharing their gifts.

PLANNED APPROACH

Our small churches are often handicapped by the lack of equipment and leadership. This means that our approach must be planned carefully. Youth is eager to serve and to share. First of all, therefore, we try to challenge them to do something definite for a particular group. Then they become interested in studying about them.

In the second place, we strive to have the missionary emphasis permeate all their various meetings and activities. Parties planned about a certain mission field have been worthwhile and have given the message to some who might not have heard it any other way.

A group of girls at S—— who had pledged some money to Fellowship House near our University, to Kobe College and to Ryder Memorial Hospital, had a happy time arranging three rooms of a home to represent these three fields. The tiniest room represented the hospital; the nurse apologized for the crowded condition and expressed the hope that it would be enlarged and equipped more adequately soon.

The P—— group planned a "Trip around the World." Different homes represented various countries with costumes, decorations, and refreshments in keeping with the different lands. The money secured from this venture helped several of their number to attend the Summer Conference at Defiance, where they met a real missionary and had an opportunity to study world friendship under his guidance.

A "Tour of Our Mission Fields," instead of games, was the recreation planned by one group when they entertained the Youth Fellowship (including representatives from seven churches). Mrs. Pye, the guest speaker, was hostess in the home representing China and told about the work there.

Another home took one to Japan, with pictures of our missionaries and work, articles made in Japan, and Japanese games for entertainment. Stereopticon pictures of the Holy Land were shown in another home.

"This is lots more fun than games, and we are learning so much, too," said a visitor.

The young people of S—— (a one-room church) made a "Memory Book" one year, to record all of the interesting things they did during twelve months. This is what the pages of the book revealed to one interested in missionary activities:

Gave four baby bags and fourteen pencils to Taiku Hospital, China.
150 cards to Ryder Memorial Hospital in Puerto Rico.
100 Christmas cards to Davao Hospital in Philippines.
Flower seeds to Wadley, Alabama.
$10.00 to State Young People's Missionary Project.
Presented Guest Books to the church.
Presented "The Color Line" at Thanksgiving, at which the church gave $24.00 for benevolences.
Pageant at Christmas when church gave $25.00 for benevolences.
Mission study class one night a week for four weeks.
Read missionary books.

When Marjorie received the letter from Mrs. Hemingway of China, thanking her for the gifts, she was

eager to read the book the counselor offered her, describing the work in that country.

The Guest Books were read eagerly. This was the result of special invitations to attend one of the study class nights and a welcome to a room which suggested adventures through pictures of ships. The worship service was built around the theme "Friends" and each young person told about a page of the Guest Book, copies of which were then given out for personal reading.

Young people who spent hours around a table pasting and cutting cards for hospitals learned a lot by the conversation method. These are some of the ways we plan to make our whole program missionary in spirit.

In the third place, we attempt to make it possible for the young people to share in every missionary activity of the whole church. At the close of the pageant given at Christmas time before the whole church, Myrtle rushed up to the counselor.

"Did you hear what the offering was tonight?" she said. "Just think, we young people helped the church to give $50.00 more to missions."

There was a just pride. They had done their part. When the women were packing a box for Fessenden, one thing requested was a fitted sewing bag. The girls volunteered to prepare this, and they asked the boys for the scissors.

The missionary programs given each month in the Sunday school are another fine opportunity to use the young people. Much can be accomplished if the leader has even four or five good books to loan the young people; for books telling of missionary leaders will help them to see that mission work is not a one-sided giving, but a world friendship, sharing project in which each group contributes something worthwhile to other groups. This is what we are trying to accomplish in our two small churches.

When They Call a Doctor in the Mountains

HIGH in the mountains of the westernmost tip of North Carolina a half day's drive beyond Asheville is located the John F. Campbell Folk School at Brasstown, which receives a portion of its support from The American Missionary Association.

In vivid fashion one of the workers describes the difficulties in the way of securing medical aid for the people of these highlands.

"Friday night I woke up about 12:30 (I'd been sleeping since 10 so it seemed very late); I heard a voice outside calling so I got up and looked out the window.

"It was a beautiful moonlight night and under my window I saw a young man on a mule. I called to him and he said that he wanted to call a doctor so I went down and let him in. He had ridden three miles over the mountains on one of the worst roads around here to get to the telephone.

"They never want to call themselves because people around here don't have outside phones and aren't used to calling. He said this man he was calling for had been sick for about a month but he was 'tuck worse' during the night and wanted a doctor.

"I called every doctor I could think of in Murphy and not a one would come out. In some ways you can't blame them. The roads were practically impassable, the people rarely can pay, and they usually wait until the middle of the night to call a doctor.

"Because it costs so much to have a doctor they try to do without as long as possible. I called five that night and finally had to leave it that they'd try to get the man into the hospital to see a doctor the next morning.

"This morning Louise saw one doctor in Murphy. He told her that he had been out from 4 a.m. Saturday morning until after midnight that night! He had gotten stuck in the mud and had had a flat tire—punctured in the night on those muddy back roads! The life of a doctor here is hard and the life of the people without one is even harder.

"Last night at 3:15 I woke hearing some men call 'hello.' This time it was two boys on a mule wanting to call the doctor. They wanted him for the same man I had called for last week.

"Just by luck I got one of the doctors who is good. He said he'd go out to the man's house. The man, Mr. Bullard, has heart trouble and was having 'smothering spells jest like a man dyin'.' I went back to bed.

"At 7 this morning the doctor called and wanted to know who had wanted him. He had left Murphy at 3:30 and gone to a Mr. Boyd's house. Boyd sounded like Bullard and both of them have heart trouble and smothering spells. He had finally gotten through the mud to Mr. Boyd's house and discovered that he wasn't sick and then he got stuck in the mud and didn't get out and to a telephone until 7 a.m.

"I told him who it was and he started out to see him! I do hope the man didn't die or I'll always think it was my fault for not making it clear who wanted the doctor."

Making Prunes Profitable

By Nelson F. Cole

How a home missionary church in Oregon promoted cooperation

PRODUCTION and distribution are basic economic problems which face the growers of perishable crops. During the past few years prune growers of Walla Walla, Washington, have faced disaster more than once.

Weather conditions lowered production, but the more formidable enemy was inability to market the crop at a profit. Coöperative effort had been attempted in other lines in the neighboring city of Freewater, but the prune growers had not gotten together.

The pastor of Ingle Chapel Church (present writer), prompted by the appeal of the Council for Social Action to work in the interest of social righteousness, sent out a letter in January, 1935, inviting the men of the community to join a men's class for the study of Hutchinson's *Seeking a New World Through Coöperatives.*

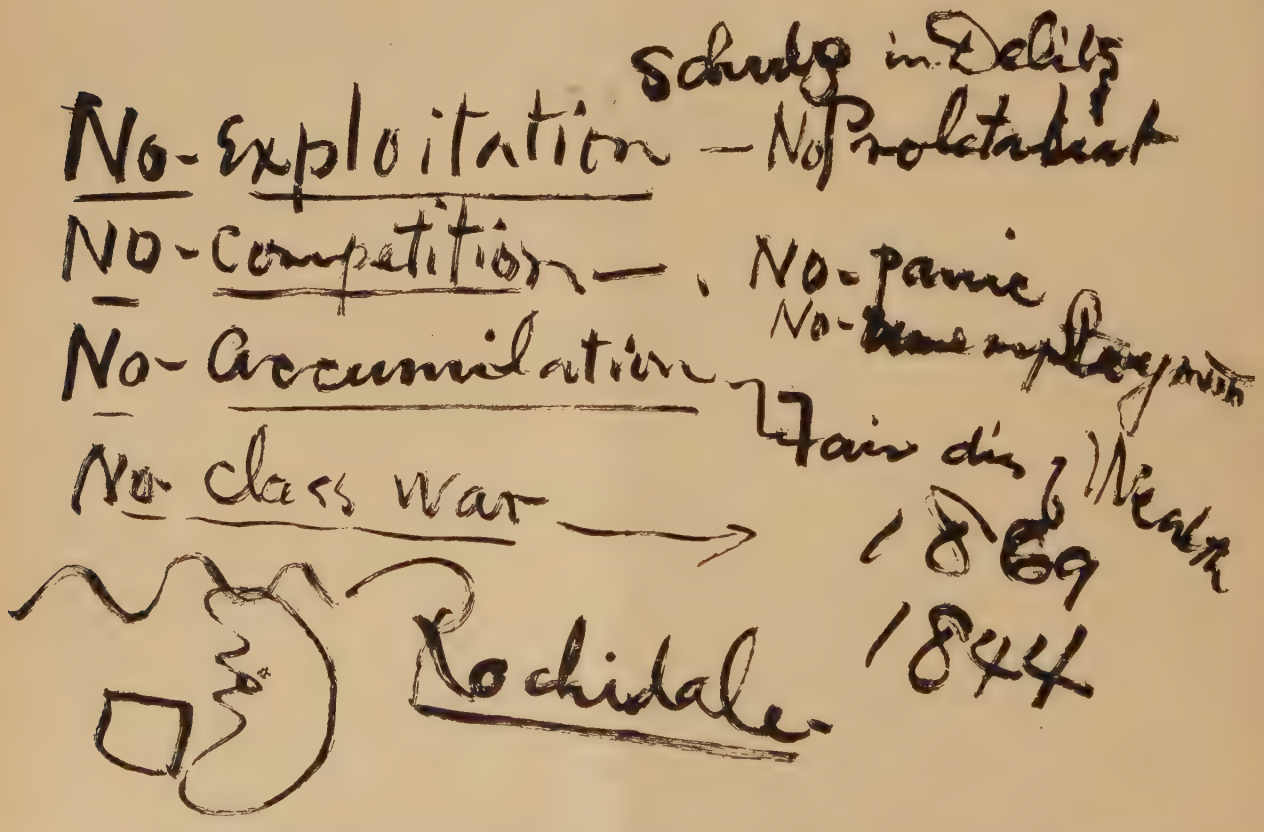
They met on Sunday evenings and the response exceeded expectations. A thorough preparation was made for the meeting which was a discussion period aided by the use of graphs and cardboard illustrations. Members were encouraged to read E. Stanley Jones' *Christ's Alternative to Communism.*

The program continued throughout January. Before the month was over the group got acquainted with the work of E. Stanley Jones and Toyohiko Kagawa.

In February of 1935 at the annual meeting of discouraged prune growers a board of nine men, including the pastor, were elected and steps taken for the organization of a coöperative prune growers' association.

The movement was greatly aided by a preaching mission in the Ingle Chapel church during the Lenten season by Superintendent C. H. Harrison. There were also carried on, after that period, classes and forums in connection with the work of the church.

On Rural Sunday following the morning service,



One of the sheets of paper used by Kagawa in his American lectures on Coöperatives. Conservative in theology, this Japanese Christian is radical in the social application of his faith.

with a sermon on "The Social Minded Farmer," there was a basket lunch and an afternoon program, at which time the Master of the Oregon State Grange and the Governor's Director of Agriculture spoke.

Out of this coöperative effort on the part of the church and other organizations there has developed a movement which has brought large returns to the members. It is estimated that there was a saving to the growers of $50,000 last year.

The work has not been spectacular, but it has been significant. People have been helped and a small missionary church has done her part.

Dillard University Calls a President

WHO is to be the first president of Dillard University? That question may now be answered, and with much satisfaction and happy anticipation on the part of the American Missionary Association. He is Mr. William Stuart Nelson. Out of a list of over twenty choice names of persons of both races his name was chosen first, unanimously.

It had been previously agreed that the race of the president should not predetermine the racial character of the staff of the University. In other words, it had been agreed that at Dillard University members of any race may be employed regardless of the race of the president.

This is a real step forward in the evolution of biracialism. It means that Mr. Nelson may recommend, with an assurance of their election by the trustees, the best people he can find for staff positions regardless of race.

Mr. Nelson is abundantly prepared by capacity, ability, training, culture, and grace to fill such a position. He was born in Paris, Kentucky, in 1895; received his A.B. degree from Howard University and his B.D. from Harvard. He also did advance work at Union Seminary in New York, the Protestant Theological Seminary in France, and at the German Universities in Berlin and Marburg.

Mr. Nelson served eight months overseas as a lieutenant during the World War. He was assistant to Dr. Mordecai Johnson of Howard University for three years. In 1931 he became president of Shaw University in Raleigh, North Carolina, a Baptist school.

There he did heroic work in rescuing a pioneer institution from despair and financial failure. He revealed rare ability as an administrator; grace and tact in personal relationships; and unusual insight in matters educational, social, and religious.

Mr. Nelson will take to New Orleans with him a wife of rare charm and culture. Her grace, hospitality, and fine sympathies will make the president's home of basic educational and social value in the life of Dillard University.

The Negro press has revealed much racial pride in Mr. Nelson's election. "Negroes everywhere should rejoice that the president of Dillard University is a Negro. Certainly the day has arrived when qualified Negroes must head institutions serving Negroes exclusively, and that Dillard should be in the group offering deserved recognition is a splendid example.

"Educators throughout the nation silently questioned the selection of a white man to head such an important university. Having implicit confidence in the integrity of the promoters they quietly awaited developments. The reward has been a competent faculty, and finally the selection of a capable young Negro president."

A New Spirit in an Old School

By D. C. Patole

THE American Mission High School at Ahmednagar is one of the proudest achievements in the Mission work. It was established in 1882 and is still going strong.

Being the oldest in Ahmednagar, it claims most of the public men in the place as its past students. It started with only nineteen boys and today there are three hundred and fifty on its roll-book.

There are five other high schools in the place, but this one is different from the rest. It is a school not just with a body but with a spirit too.

Its present principal, Mr. W. Q. Swart, recognizing the need of reform in the system of Indian education, is endeavoring to put in a new spirit in the old machinery.

He has broken away from the old method in which boys and teachers are merely a part of a machine which produces a number of matriculates with no capacity except for quill-driving. The government offices are unable to absorb these young hopefuls; and, being unfit for any other thing, they go to swell the ranks of the unemployed.

All recognize the need for overhauling the system. But their efforts like all constitutional reforms move slowly, and pioneering is left to the individual efforts like that of Mr. Swart in his new type of school.

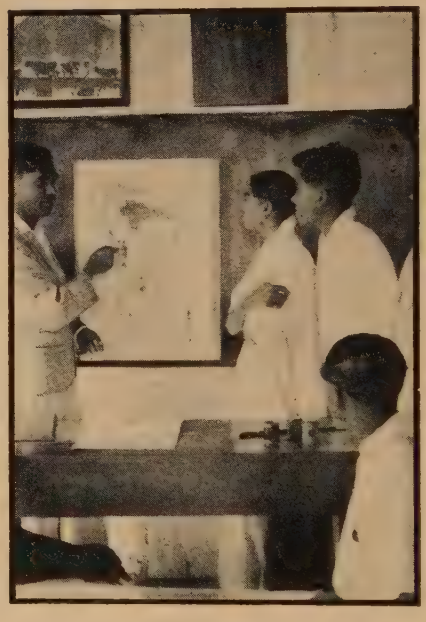
While still aiming at the goal of all other schools—the Matriculation Examination—the school tries to produce "Not Things, but Men." The school aims at producing a well-rounded individual, who will be able to step out into the world and carry on his shoulders, ably, the serious duties of a world citizen.

In this new school boys and teachers come in contact more often with each other outside the classroom in the school garden and the playground. Side by side with their lessons, the school introduces the students to wider variety of interests.

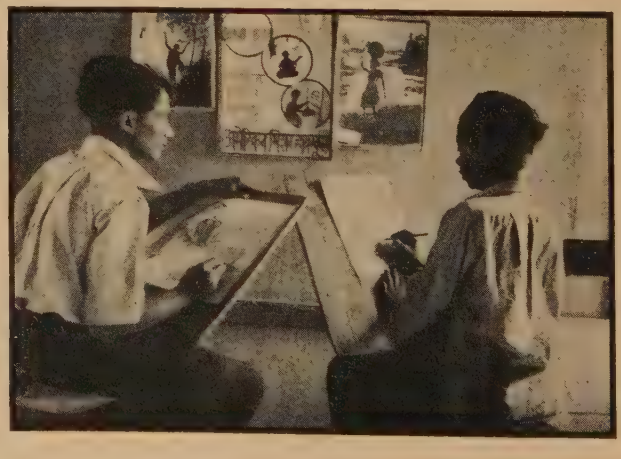
There are different clubs to find out the bent of the student, which can be turned towards occupations best suited to their conditions and capacities. To quote the headmaster himself:

"We offer our boys enriched personal interests in the form of music and drawing, and in the care of pigeons, rabbits, and other pets. We offer them manipulative interests in the form of the drawing-hall, the woodwork of the carpentry shop, apparatus-making of the Science Club, skill in games which all play. We provide for expressional interests in the Debating Club. And finally, we offer them an increased variety of life in-

The Daily "Jerks"



Classroom: "Isn't It Interesting?"



Corner of the Art Club

terests in gardening, and chicken-raising, in typewriting and shopkeeping."

And last but not the least, the school provides an opportunity for acquainting its non-Christian students with Christian doctrines. When one witnesses the sincerity with which problems are discussed at the period for religious education, one understands with joy that all seed has not fallen upon stony places.

Fifty Years at Schauffler School

By Dan F. Bradley

In the year 1866 the Battle of Sadowa, fought within a few miles of Prague, Bohemia, crushed the armies of Austria and led to the weakening of the Austrian Empire by the transfer of the loyalty of Bavaria and Westphalia to the growing power of Prussia.

Whereupon Austria became more intensely loyal to the Papacy and sought to compel its non-Catholic populations into conformity to Rome.

Between the tyranny of militarism and Catholicism the free thinking and Protestant descendants of John Huss were being ground between the upper and nether millstones.

Thousands then determined to leave for America. So it happened that in the '70's there came to Cleveland a great immigration from Bohemia, settling in two distinct areas of the city, in the Broadway Southeastern section, and the Fulton Road Section on the West Side. The latter was promptly called "Cuba" with that meticulous disregard we native Americans have for accurate description of foreigners.

A CHURCH FOR THE IMMIGRANTS

This influx of a solid block of Europeans attracted the attention of the brilliant Dr. Charles Terry Collins of Plymouth Church who, stirred by Josiah Strong's book on *The Crisis in America* due to immigration, looked around to find some solution of Cleveland's situation.

It happened that the Rev. Henry Albert Schauffler, son of the famous linguist and Bible translator in Constantinople, and himself a missionary in Bohemia, had been compelled by the illness of his wife to return to America and chanced to live in Cleveland.

Here was the providential man. Collins, Deacon Mellin, Clark Ford, and others organized a Bohemian Board, raised money, interested the Home Missionary Society, secured a favorable corner lot in the heart of the Bohemian district on Broadway, built a frame Tabernacle, and organized Bethlehem Church.

The Bohemian immigrants were divided as Catholics, Hussites or Reformed, and freethinkers in religion. Schauffler, who spoke the Slavic languages well and was a brilliant preacher in them all, enlisted the Protestant Bohemians and organized Cyril, Immanuel, and Mizpah churches, creating four Bohemian church locations with Bethlehem as the center.

Meantime in 1886, through Schauffler's influence, a Slavic Department was established at Oberlin for the purpose of preparing students for the Bohemian ministry, under the leadership of Professor Louis F. Miskovsky, a graduate of the College of the City of New York. The Department furnished many capable men for the ministry until it was discontinued in 1923, the need for it having ceased.

AND THEN A SCHOOL

Dr. Schauffler realized very early that the great bulk of the Bohemians were non-Protestants, and conceived the idea of training Bible women to visit in their homes and explain the gospel to the mothers of the children.

That was the germ idea of the Schauffler School—bringing a message of Christian fellowship and American civic ideals to these strangers.

In 1886 Dr. Schauffler persuaded Miss Clara Hobart, a public school teacher, to take one of the immigrant young women as a pupil in her father's home.

Four years later, in 1890, the number of those under instruction had grown to the point where it was deemed wise to erect a special building for residence and instruction. That building, located on the present site of Schauffler School, was afterward enlarged to accommodate thirty-six students.

In 1899 Miss Hobart, who had meantime become the second Mrs. Schauffler, turned over the Principalship of the School to Mrs. Mary Wooster Mills, a graduate of Oberlin and teacher in Hudson Academy, who for 24 years went among the churches raising money and recruiting students and faculty members.

In those years of large immigration the School became an agency through which our Congregational

churches and some of the other denominations developed their ideals of Christian service to the immigrant population of the country.

Many young women from older American homes, as well as those from foreign homes, gave themselves to this type of training. In 1905 a course for pastors' secretaries was organized.

This was the year of Dr. Schauffler's death, and the School which had been known as the Bible Readers' Training School was henceforth to continue under the name, The Schauffler Missionary Training School.

Some of its graduates went into work in the foreign field but for the most part the School devoted itself to the training of home missionary workers mainly among the foreign population.

In 1915 the Women's Home Missionary Federation of which Mrs. Hastings Hart was President took over a special responsibility for Schauffler School and aided in the provision of an Administration Building erected in 1916; a substantial fire-proof brick building for officers, class rooms, assembly room, Gymnasium, etc.

In 1919 Bethlehem Church, having razed the now unsafe Tabernacle, moved into its new building, the funds being provided in large part by friends of the School so as to give the students a better opportunity for practice and experience during their training. This also was a brick structure following the same general style as the Administration Building.

In 1923 the failing health of Mrs. Mills compelled her resignation and Mrs. Hastings Hart, wife of the Secretary of the Russell Sage Foundation, became Principal for a year.

In 1924 Rev. Raymond G. Clapp and Mrs. Clapp were called to the joint administration of the School from the pastorate of the Walnut Hills Congregational Church in Cincinnati.

Mr. Clapp had served as instructor in Yale Divinity School and College and pastor in Connecticut and in charge of Bible Study work for the "Y" in France.

On the initiative of Mrs. Dan F. Bradley, President of the Ohio Congregational Women's Home Missionary Union, the National Congregational Women's Home Missionary Federation took up the plans for the new dormitory for which Mrs. Mills had already raised a thousand dollars.

In 1929 it was erected at a cost of $185,000, the women raising over $70,000 of the $87,500 they had undertaken to collect. The merger of the women's organizations and the depression left the dormitory when finished with a $25,000 mortgage.

This building, located on the site of the original wooden building erected in 1890, completes the trilogy of three attractive, fire-proof buildings which give character and distinction to the campus, located in the heart of one of the crowded industrial sections of the city in close proximity to the great steel mills so vital to the growth and progress of Cleveland. Three smaller buildings used for faculty and staff residence and club work also occupy adjacent sites on the campus.

The change and uncertainty caused by the resignations of Mrs. Mills and Mrs. Hart left the School with only twenty-five students a dozen years ago. Last year the enrolment was seventy-eight from seventeen states, ten countries, twelve nationalities and races, and seventeen denominations.

The Congregational representation is still the largest but a happy fellowship has been developed with other Protestant denominations and with Roman Catholic and Eastern Orthodox students who have come to take advantage of the social work course developed along with the religious education and missionary training, covering all the courses required by the American Association of Schools of Social Work.

AND NOW A COLLEGE

In 1930 the School achieved college standing with the right to grant the degree of Bachelor of Science in Social Work. This was achieved by extending the course to four years.

The gift that made possible the securing of additional teachers for the new courses came from a Baptist family in Cleveland which has now had to discontinue its help, but by the reduction of salaries and expenses and by requiring larger payments from the students who now give twenty-five per cent of the budget instead of two as twelve years ago, the college standing has still been maintained, and the enrolment has mounted each year.

For the last four years the School has been represented in an informal gathering of the leading schools of religious education in the country at an annual meeting at Teachers College, Columbia University, New York.

Schauffler School continues its traditional service to those of foreign birth or from foreign homes, but with the lessening of immigration in recent years and the increase of the school's enrolment, the proportion of those of foreign birth or parentage has dropped to thirty per cent.

The old time interest, however, in a broad Christian fellowship is shown by the fact that one fifth of the

students are now of the Negro race, giving an even distribution between those of native American white parentage and those from Negro or foreign homes.

Substantial scholarship gifts have been made in the interest of Americanism by the D.A.R. women during the last thirteen years.

The School maintains its purpose of helping young women of limited means. Some of the foreign students earn their whole expense. The students who live in the city may secure their college education, including books, on $8.00 a month and those who come as boarding students by the payment of $13.00 a month plus an hour and a half a day of household work.

At the present time the faculty has the equivalent of eleven full time teachers, although in administration and teaching 28 are employed, more than half of these giving only part-time service.

The Trustees of the School early in the year recommended to the Corporation, which met on Founder's Day, February 3, that the Fiftieth Anniversary be observed by changing the name from The Schauffler School, A College of Religious Education, Missionary Training and Social Work, adopted in 1930, to The Schauffler College of Religious and Social Work.

Under the leadership of Dr. and Mrs. Clapp the School has developed into a most important agency for sensible evangelism. The largest local gifts to the School have come from Baptist, Presbyterian, and Episcopal sources but the chief support of the School still comes from Congregational churches, groups and individuals.

The Education Society which was compelled to drop its appropriation of $4,000 a year has for this Fiftieth Anniversary agreed to count on unbudgeted apportionment any of the thousand fifty-dollar units which are being sought to remove the $25,000 mortgage on the dormitory with its interest burden and to add an equal amount to the endowment.

Secretarial Side Lights

The Superintendent of Nebraska

William A. Tyler is not a showy person. He is not an eagle, and neither does he spread. But he has lots of stuff! A state superintendent is supposed to be an expert at doctoring sick churches, but the superintendent of Nebraska has been trained to take care of sick people as well, for he is a doctor of both medicine and divinity. His specialty is "taking care" of any situation which may come along.

Although his ancestry is Congregational, Superintendent Tyler was born on a farm in Illinois where Methodist predilections prevailed. At the age of nineteen he became a local preacher among the followers of John Wesley. He moved to Nebraska in 1886, first as a schoolteacher and later as an attendant at normal school.

From 1890 to 1895 he was a clerk in the War Department in Washington. During this period he spoke in rescue missions, married, and earned the degree of doctor of medicine from George Washington University. With these trophies he returned to Nebraska, where he practiced medicine for three years.

He entered the Methodist ministry in 1898 and later graduated from Garret Biblical Institute in Evanston, Illinois. Thirteen years later he entered the Congregational fold as pastor of the church at Hastings, Nebraska. From 1913 to 1920 he served the church at Crete, where Doane College is located and from which three of his boys graduated.

In 1920 he was elected associate to Superintendent

S. I. Hanford. After a three-year apprenticeship he became Superintendent of Nebraska in 1923. For sixteen years he has traveled up and down the state in the interests of our churches. His approach to every problem is from the educational angle, he goes to the bottom of things, and he is the sort of man who pays no attention to personal comfort. He doesn't mind sitting up all night on the train, and if he followed his own instincts he would make a personal pledge to the support of every church in the state.

The Tyler family suffer from an incurable addiction to education. All four of his sons are masters of art, while three of them hold the degree of doctor of philosophy. By predestination, fore-ordination and natural instinct they are all engaged in some form of educational work.

Seeing Green in China

By Clara Sargent Shepherd

"SOMETIMES it is helpful to attempt a mental reconstruction of that highway from the very beginning and trace it forward . . . I am rather proud to belong to the procession, mighty fine stuff in that old parade, my friend. It has traveled a long way—up. I go on through, I have suffered . . . you have suffered . . . I have been delayed—long—long—long—but at length—I get the Green Light."

As we plied our way back across the Pacific last fall to take up again our interesting work in China, I found my opportunity to read Lloyd C. Douglas' *Green Light.*

The main theme of the book thrilled me, so it is not strange that my mind constantly harked back to it throughout the unusual experience that was mine very soon afterward.

THE GREEN FLAGS

About fifty doctors, men and women, started from several of the interior provinces to meet in the heart of China, traveling from once isolated homes by old or new methods, depending on whether the motor highways and their Green Flags had come their way.

From Nanchang, Kiangsi to Changsha, Hunan, I covered in one day a journey that formerly took over a week, the Green Flag waving for the express bus, giving it right of way.

In Changsha the staff of Yale-in-China were our gracious hosts. Closed down by the confusions of the Revolution, they have opened again and are well reorganized, with a student body of over a hundred and a hospital largely staffed with Chinese, although Yale is still sending a few of her sons to coöperate. Here was a fine example of coöperation with the Provincial Health Department for us to carefully study.

Two chartered busses carried us in two days to the head of the Canton Railroad. At midpoint between Hankow and Canton this Railroad has erected a three-storied Administrative and Station Building, surrounding it by a model village for the all-Chinese staff that plans and constructs the road. We were greatly pleased to find the son of a wealthy Shanghai family seeing his job through in a little thatched hut beside a bridge in construction, way off from the model center, in order that he might supervise day and night the placing of the huge steel girders.

The third day we arrived at Canton, the Mecca of our pilgrimage, and joined some five hundred doctors from all over China, gathered on the spot where Medical Missions commenced a hundred years ago; gathered for the third Conference of the China Medical Association, which is a union of the national Medical Association and the Medical Missionary Association.

The first meeting of the Conference, opened by the President of Lingnan University, was held in the Church of Christ in China, and attended by the American Consul and the officials of the Canton government. The history of a hundred years of medical work in China was briefly reviewed.

THE GREEN CROSS

Peter Parker, a graduate of both the theological and medical departments of Yale, came under the American Board as the first medical missionary to China in 1835. A very fine surgeon, especially in eye work, he is said to have opened up China to the West at the point of a lancet.

Out of his coöperation and cordial relationships with the Trading Companies' doctors grew the first Medical Association. He opened in Canton not only a hospital, but in connection with it a medical school.

To this school fifty years later, came a medical student seeking a new life, a new way to help his people: Sun Yat Sen, the father of the Chinese Revolution. It has been said that here he acquired the spirit he applied to curing the ills of the nation when he became a revolutionist.

No wonder then that the China Medical Association celebrated the fiftieth anniversary of those student days

together with the centennial of medical missions. The close of the opening meeting was the laying of the cornerstone of the new Sun Yat Sen Medical School which is a part of the beautiful hospital that has succeeded the old.

The Green Cross has veritably flashed across the page of the hundred years. Hospitals went up in one large city after another; medical schools, schools of nursing, public health organizations followed in their wake.

One medical missionary in 1835—four hundred in 1935! And they are only a part of the seven thousand graduate doctors practicing "new medicine" in China. The very coining of that term to be used in place of "western medicine" illustrates how much a part of China's consciousness modern medicine has become.

In his argument that "western medicine" was not a correct term, Wu Lien Teh, China's exponent of public health, pointed out to the Conference that Ancient China had a part in the original theories of inoculation against smallpox, and at the time of Kublai Khan [1259–1294], Chinese doctors practiced medicine on the shores of the Persian Gulf and collaborated with Persian and Arabian scientists.

There were five days given over to general and sectional meetings for medicine, surgery, obstetrics and gynecology, physiochemistry and pharmacology, public health, and psycho-neuroses.

Shanghai Medical College has a Belgian woman psychiatrist, whose recent research leads to the conclusion that psycho-neuroses are very common among the Chinese.

Special attention was given to the recent move to promote coöperation between government and missionary public health efforts. A full-time secretary, Dr. Edward H. Hume, has been appointed by both groups to promote this coöperation. [Dr. Hume had an article on modern medicine in the new China in our November, 1935, issue. Ed.]

The National Government has established a central laboratory for research in public health, and a school for giving graduate doctors a six-weeks' course in the subject and for giving nurses a six-weeks' course in public health nursing, training them for responsible rural positions.

Although there are now eighteen medical colleges, three hundred fifty hospitals with twenty thousand beds and private practice in the larger centers call upon these colleges for graduates faster than they can be supplied.

This means a problem for the medical profession, because China, eighty per cent rural, is today emphasizing rural reconstruction, and obviously health is one of the keystones of the new structure.

Opening Meeting of the Centennial of the China Medical Association

To meet their share of the movement some new emphasis should be made by the doctors. There are enough thriving pieces of medical work in rural areas to give us hope for others.

The Council on Medical Education at its sectional meeting told of medical school inspections, of the publishing of medical magazines and textbooks. It reported itself as feeling that the China Medical Association should now relinquish its position of leadership and work with and behind the Government.

A medical social problem was faced and acted upon when the Conference voted that the Executive Council should appoint a committee to study the problem of ways and means to promote birth-control under medical supervision that would meet the needs of the masses.

Following the regular Conference a day was given to the Mission to Lepers. A new step was advocated, that of introducing village clinics for the treatment of lepers right in their home environment.

The low index of contagiousness of the disease, and the fact that so many refuse to leave home because of future ostracism encourage the hope that the problem will be more adequately met this way because of the larger numbers which will be treated.

Leaving Canton by ocean liner for Shanghai, traveling Chinese class with a large group of the delegates, we continued discussions of our personal medical problems and became better acquainted. We carried with us the feeling that the Green Flag was waving.

Collecting the splendid gift of the Ford Health Unit for the Kiangsi Christian Service Union, we drove it back to Nanchang, and are now in process of organizing that piece of rural medical work. [See picture in the April *Camera News*. Ed.]

With a Will and a Way*

By H. Margaret Beard

Alice White, Margaret Beard, 1886

In 1884 two young women, Misses Alice White and H. Margaret Beard, met for the first time at the School of the American Missionary Association in Macon, Georgia. They went into the work with Negroes through the influence of Dr. James Powell, then Secretary of the A. M. A.

After a year the Association saw fit to send them to Quitman, Georgia, to open a new school. Only eight weeks were spent there, as the buildings were set fire to, supposedly by the white citizens, who were bitterly opposed to a Negro school in their town. Later these workers were sent to Thomasville, Georgia.

Miss White and Miss Beard visited hundreds of Negro homes and realized the great need for industrial training of the daughters, that through them might be lifted up the home life.

They asked the Association if they might remain in one place and have a girls' school that would provide industrial training for most grades. The A. M. A. schools at this time had little industrial education, and the request was not granted.

ADVENTURE

Therefore these young women, with no lack of friendly feeling, decided to leave the A. M. A.—which they did with its hearty endorsement of their work—and start a girls' school with two hundred and fifty dollars of their own money. This was accomplished in Montgomery, Alabama, in 1886 and was known as the Montgomery Industrial School.

Two small buildings were rented, one a home for the teachers. The first year thirty-six pupils enrolled, the next fall ninety-two; so another teacher, Miss Nellie H. Nutting, arrived and soon after, Miss Gertrude Nason.

Eight years passed; the number of pupils made it imperative to move to larger quarters; the principals had the thought of owning the property they rented. Obliged to wait a few years, they finally made an appeal for money to purchase and add second stories to both buildings, and in eighteen months the sum was raised. Additional teachers were engaged, including Miss Charlotte L. Russell.

A Board of Trustees was chosen: Dr. E. O. Otis of Boston, Dr. Charles F. Thwing of Cleveland, Dr. Hastings H. Hart of New York, Mr. Harrington Beard of Minneapolis, and Mr. Roy E. Tomlinson of New York.

The school grew to an enrollment of three hundred and fifty pupils, with a faculty of twelve. There was a kindergarten, six grades, and a junior high school.

The courses included cooking, housework, sewing, home-nursing, chair caning, rug weaving, basket weaving, and for adult women, dressmaking.

Devotions each morning, Bible classes, and a weekly prayer service were held, and there was a Junior Endeavor Society for many years. Community work included mothers' meetings, visits in the homes, a circulating library, etc.

Graduates are scattered among the cities of the South and of the North and as far west as California. A large number are married and caring for their homes in a far better way than the homes they came from were cared for. Many are teachers in city and rural schools; teachers of economics, music teachers, supervisors—two of these.

*Secretary Fred Brownlee writes: "We are happy to have in print the story of the heroic work and undying influence of Miss Alice White and Miss H. Margaret Beard, and their fellow-workers at the Montgomery Industrial School. For two years after the school and endowment were transferred to the A. M. A. the property remained idle. Then it was rented by the School Board of Montgomery for Negro children of junior high school age. Recently arrangements were completed to sell the property to the School Board. Mr. Lawrence, principal of the school, is a graduate of Talladega College. Ten of the graduates of the Montgomery Industrial School of the days of Miss White and Miss Beard are now teaching there. It is heartening to know that Montgomery, like many other Southern cities, is making ample provision for its Negro children. If only a public school were as keen about character and religious education as were Miss White and Miss Beard, we would be happier about this event in social evolution."

There are dressmakers and graduate nurses who gained their inspiration from the home nursing course in the school; some are domestic workers in the homes of white people; some are insurance agents; a few are in businesses of their own; one is an agent of Travelers' Aid in a large New York railway station. Many have been the letters from these graduates, telling of their work and expressing their gratitude for the blessing the school was to them.

The financing of the school has always been an act of faith, backed by works. The principals took as their motto, "In God We Trust," and then went to work to present their cause to Northern friends and churches.

A small tuition fee was charged. There was a time in the first two years when the treasury had only one or two dollars, but prayer and effort brought in sufficient funds to meet the bills the first of the month; never did the school have an accumulated debt.

CALAMITY AND RECOVERY

"The roof of the school building is on fire," announced a man coming to the Teachers' Home one evening in March, 1923. In a short time the large two-story structure was ablaze. Soon it was a mass of ashes, only part of the chimney left standing. Little of the equipment could be saved. The Teachers' Home next door was partially burned, partly injured by the water, though most of the furnishings were carried out.

The work must go on, however! Word went to Northern friends and within eighteen weeks came money enough to begin rebuilding. The insurance companies paid in full, $17,500. The white citizens of Montgomery, who now valued the school, raised $4,000, and Julius Rosenwald who had twice visited the school and had said he would contribute half as much as the white people, gave $2,000; the Negroes gave $1,000.

The total cost of restoring the Teachers' Home and erecting and equipping a brick school building amounted to $54,000. By October 1923 school reopened amid great rejoicing. All was paid for; a loan of $6,000 had been secured to complete the payment.

What we call the "Lollipop Story" was typical of the devotion and ingenuity of the alumnae. One of the graduates who made a living by selling home-made candy and contributed ten dollars herself, was anxious to have her little girl take part also, and made her some

The First School

lollipops which could be sold at a penny apiece. They proved popular, and, one by one, Gertrude actually sold 4,352 of them. The materials cost $7.56. At Easter came Gertrude with $35.96, her gift to the building fund.

AFTERGLOW

Happy years of service in the new well-equipped building followed, but years that brought the two principals nearer to the line beyond which work must cease. Miss White, the senior, after a serious illness, found she could no longer actively carry on.

It was impossible for Miss Beard, alone, to raise the funds for current expenses and also to conduct the school, and after serious consideration and counsel from the Board of Trustees, it was decided that the time had come to give it up.

A wise plan had been made ten years earlier by the trustees and a contract entered into with the American Missionary Association, whereby the property and endowment funds ($9,000) of the school should be transferred to the Association, which in turn should provide pensions for Miss White and Miss Beard and allowances to Miss Nason and Miss Russell, who had given thirty-five and twenty-two years of service. [Miss White died February 2, 1935; Miss Beard is living with her sister in Oak Park, Illinois; Miss Nason is in Melrose, Massachusetts, and Miss Russell in Jackson, Missouri. *Ed.*]

Thus, the Montgomery Industrial School, as such, closed its doors after forty-one years, during which it had been greatly blessed, to the Negro people and to the community.

Florida's Forgotten

The church at Dorcas has a parsonage and is the center of a considerable parish.

Few people know that Florida stretches practically as far from east to west as from north to south. West Florida, as it is called, is not a peninsula, but a narrow strip of land separating Georgia and much of Alabama from the Gulf of Mexico.

This is one of the neediest home mission areas in our country. The few settlements scattered through the sandy woods were started by lumbering companies which have long since departed. Today the people win a scanty livelihood by "bleeding" turpentine trees and by desultory farming.

Right: The public school which cares for the children of Dorcas community.

Gathering the Turpentine

Typical rural home. The outside chimney is a characteristic feature.

Panhandle

For many years the Church Extension Boards have aided in the maintenance of a group of churches centering around Crestview, which are now served by Rev. Floyd Price and Rev. I. Alva Hart.

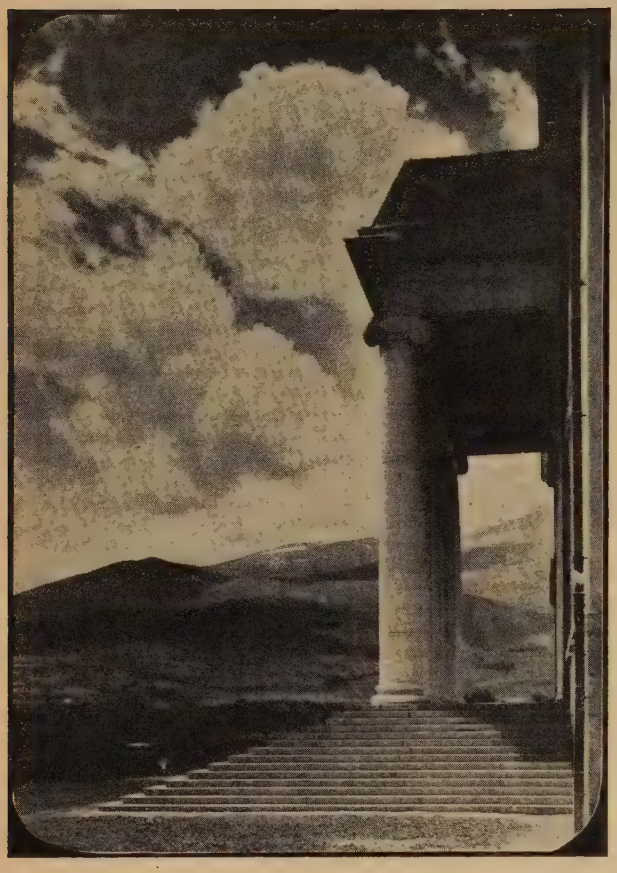
Above: A West Florida troubadour who arrived with his "git'-tar" to play at a missionary rally.

These children were dismissed from school so that they might sing at a missionary rally.

Right: Instead of making a quilt or cooking a church supper these women are demonstrating their unselfish spirit by assisting in a "working" at the Dorcas cemetery.

Memorial to LeRoy Ostrander

By Floyd H. Black



OSTRANDER HALL, the new administration building of the American College, Sofia, Bulgaria, stands as a perpetual reminder of the life of a distinguished educator who served as Principal of the Boys' School in Samokov which, with the Girls' School there, has developed into this college.

Wherever one meets graduates or former students of that school, one hears of Mr. Ostrander's notable work, his sympathetic understanding of the point of view and the needs of boys, and the deep influence which he exercised over their minds and characters.

All the boys felt that in him they had a foster father, and in Mrs. Ostrander a foster mother, who watched over their living conditions, their daily life in dormitory and classrooms, who took care of them when they were sick, whose home was constantly open to them to assemble in winter evenings and Sunday afternoons.

Probably the severest strain in connection with his work was during the war years, when he carried on under the greatest hardships, both physical and spiritual. Following the war came a moral relapse. Political conditions were disturbed. The economic life of the country had broken down, making the maintenance of the school almost impossible.

THE DEVELOPMENT INTO A COLLEGE

The beginning of this institution dates back to 1860 when the American Board, just entering this field, opened a school for boys in Philipoppolis. Three years later, the Woman's Board of Missions of the Interior started a school for girls.

Moved to Samokov, these two schools stood on the same campus from 1871 to 1926. In the latter year they were reorganized and moved to Sofia where they are on the same campus as a coeducational school.

The College is the only coeducational boarding school in Bulgaria: an experiment in education here, but one which seems in every way successful. The College is a national institution, looked upon with favor by the Government, and receiving students from every part of the country.

Attendance has increased steadily through the depression years to the present figure of 500, to which it is to be restricted as a matter of policy. Another policy is to keep the number of boys and girls approximately equal.

Nearly all the boys expect to become professional or business men. Most of the girls expect to establish homes of their own, and for this reason great attention is given to their training in the household arts.

The standard of living in the country is determined primarily by the standard set in the homes by the women. The families which send their boys and girls to college are the families which in general control the business life and the public life of the country.

One of the principal reasons why parents send their boys to the American College of Sofia is that it has the reputation of giving them an all-around training, preparing them to take places of leadership in the community life as men of learning, character, and sympathy, and the work of Mr. Ostrander for twenty-five years laid the foundation of this confidence.

Kawaiahao Church, Honolulu

THIS year marks the hundredth anniversary of the public meeting in which a king and queen, chiefs, commoners, missionaries, and business men of the Hawaiian Islands contributed to the erection of a permanent place of public worship.

Kamehameha III began the fund that later reached $35,000 with a gift of $3,000. The whole sum would have been too small but for the zeal of the congregation. Dividing themselves into five groups, the male members each donated one day a week to the work of building.

They cleared the ground and dug space for the foundations. They went to the reefs and from the living coral hewed great blocks for the walls. Timber was brought from Island forests and from California. Boards, nails, glass, and lamps came around the Horn from Boston.

The deed of church and site by Kamehameha III, one of the most constructive rulers of the islands; stands as one of the unique records of the land. The church was conveyed——

"Unto the members of the church, all of them, who together with us built this house and contributed the property to the good work:

"To hold this house unto themselves forever, and to those further of like doctrine with them in the righteousness of God, and worshiping God within this house in like manner with this body of church members in time to come, but those people whose form of worship and doctrine are unlike those of this ecclesiastical body have no estate in this house and in these premises. . . .

"We hereby make over this house and this lot with all its appurtenances unto those who shall in truth preserve the doctrines in this instrument above written, and not to those who think otherwise."

As long as his people conducted themselves as Christians this church and site were to be kept for them; he aided in developing among them Christian thought and action.

Archived within the walls of this "Westminster Abbey of the Pacific," as the church is popularly called, is the story of the American Mission to the Islands, which began its labors on this very site in 1820.

There Rev. Hiram Bingham preached the first sermon, and the first church was built in 1821 of adobe with grass roofing. Fire swept it to the ground. A second and a third proved too small. In the still larger fourth a trained choir of men and women sang for the first time.

It served the community adequately for seven years, but Kinau, the widow of Kamehameha II, foresaw that it would soon be unable to house the increasing native congregation, and it was through her efforts that the subscription was started for the present edifice.

This has been renovated three times, but the original cathedral effect has been retained. The nave extends the full length of the building and is defined on the sides by columns supporting the roof.

The walls, the arched windows at each side of the simple pulpit, and even the tiny crescent opening behind the cross above the pulpit are as they were originally placed. Its original simple spiritual beauty remains.

Through its portals much of the pageantry of history has passed. There Kamehameha III uttered the words later reconstructed into the motto of the Islands: "Ua mau ke ea o ka aina i ka pono (The life of the land is preserved in righteousness)."

Under the Searchlight*

Constance Buell of Tientsin

She seldom writes about her work; she does not talk about it; she does it. In any enterprise she is a part of she is like the back-log that keeps the fire burning at a steady warming temperature.

Ever since 1920, when she had had a year of language study, her full time has been given to the Stanley Memorial School (at first a school for girls), first as principal; then, during the difficult period of adjustment to Chinese leadership and government registration rules, as vice-principal; now, in the combined girls' and boys' school, as instructor in both and dean of girls in fact if not in name.

The "drop" to a position of fewer responsibilities, or at least different ones, and lesser prestige under a Chinese principal, did not seem difficult for her. With a generous understanding of the difficulties before the Principal, she has, in spite of some divergences of opinion, maintained a steady loyalty to him, which has contributed greatly to his successful leadership.

In addition to her responsibilities in connection with school management and discipline and extra-curricular activities she has carried a full schedule of teaching—English and music.

Music is what she enjoys most, and it is in the schools and church that her outstanding contribution has been made. Some foreign friends present at a Christmas service were amazed at the quality of the girls' voices: an almost miraculous change, by dint of steady patient training, from the heavy, strained, nasal tones that used to seem inevitable.

Miss Buell's greatest joy has been her choir, a double quartet of teachers from the two schools. A dearth of suitable material has led her to prepare and adapt a great deal, and one collection of music for church choirs she has put into book form.

Miss Buell has a feeling for careful craftsmanship that gives her keen enjoyment in the performance of any task requiring attention to detail: the preparation of an anthem to enrich the church service; the making of a series of pictorial maps to represent the history of the Tientsin church for the seventy-fifth anniversary exhibit; the designing of the pews and the pulpit furniture of that church, with hours spent in detailed drawings and measurements. Her New England conscience and innate honesty make her impatient with slipshod work in any line. She is outstanding for honesty in her teaching, in her friendships, in any relationship, and even in her thinking.

*This department will not appear regularly, only from time to time. It is intended to acquaint our readers with missionary personalities not in the spotlight heretofore.

Shansi Developments

By Wynn Cowan Fairfield

Late in February, in a snowstorm and possibly across the ice, a considerable body of Chinese Communist soldiers from the Soviet "state" recently organized in the province of Shansi managed to cross the Yellow River and gain a foothold in Shansi. By fighting and strategy they worked their way through the mountains of western Shansi and reached the central plain in the neighborhood of Fenchow around the first of March.

Fighting continued in that general region for some time. On March 10, Mr. Matthews of Fenchow wrote that they had been hearing cannon shell and bomb explosions all day in connection with a battle twenty miles to the south. The "propaganda corps" came within four miles of Fenchow at one time. Mr. Matthews drew a graphic picture of the plight of the common people, tempted to fly from their homes and

not knowing where to go, and forced to supply food and lodging for Communist and government soldiers in turn.

Reinforcements sent in by Generalissimo Chiang Kai-shek seem gradually to have regained control of the central plain and the main road southward along the narrow valley of the Fen River, but were not able to establish a continuous line across the province. A raiding band appeared suddenly at Pingyao on March 19 and made a drive which was reported to have reached a point three miles from Taiku, but was repulsed by government reinforcements. Mr. Matthews anticipates that the mountain area west of Fenchow will be menaced for months or even years by roving bands of bandit forces, as northern Shansi has been for the past few years.

Throughout the difficulties, the missionaries have taken reasonable precautions. When Fenchow was first threatened, mothers and their children were sent away to Taiku fifty miles to the east or to Peiping. After the schools had been closed, other members of the staff for various reasons left the city. At the time of the later thrust toward Taiku, the families and the Fenchow guests withdrew to Peiping. The absence of recent cables is to be interpreted as confirming the last direct cable received from the mission secretary to the effect that all missionaries were safe.

One of the main concerns of the Board has been what has been happening to the churches and Christian Chinese throughout the occupied district. A letter written by Mr. Matthews on March 10 confirms a report sent from Shanghai to the effect that the Communist armies in the North had adopted a different attitude from that which made their occupation of Fukien and Kiangsi such a fiery trial for the churches. One of the church workers from the occupied regions of Western Shansi reported: "The day after the Communists arrived, they called a meeting of the villagers and told them they were free to believe whatever religion they chose. The evangelists could stay and would not be harmed, but they would not be allowed to preach to the people. They told one that if he wanted to live in the church they would let him, but if he did not stay they would use it for their propaganda center."

A New Heaven and a New Earth

By Robert H. Willson

Last summer in Honolulu there were recalled in pageantry the two native queens whose prescience, plus one decisive battle, disposed of barbarism and idolatry in the Islands for all time.*

A day was devoted to celebration honoring Kamehameha the Great, who, consciously or unconsciously, laid the foundation for the religious and social revolution that was to follow his reign. For it was during his last illness that, although still a pagan, he forbade the priest to offer the customary sacrifice.

The actions of the native rulers left Hawaii without gods. The idols, the temples, the beliefs of the past were tabu. The soil of a race's heart had been plowed and harrowed, the rains of a spiritual winter had drenched the land—and no seeds for a future harvest had been planted.

At this time, psychologically the most perfect conceivable, the first missionaries brought with them the story of God and His Son, the Savior.

And their wise foresight in bringing with them not only a "new heaven" but also a "new earth" played an important part in transforming within a single generation warrior Polynesians into peace-loving American citizens.

For, one hundred years ago the native Hawaiians awoke to find themselves facing a great "national depression." Since the discovery of the Islands in 1778 and the subsequent visits of Captain Vancouver and others they had thought themselves wealthy. They had quantities of sandalwood, and the price that was paid for it seemed to them fabulous.

In a year they exported as much as $400,000 worth of the one commodity. They learned by an irreparable experiment the lesson of conservation of natural resources. In 1835 their sandalwood was almost exhausted and the chiefs were burdened with debts because of their extravagances.

In this economic emergency the wisdom of the missionaries came to their rescue. The first sugar planta-

*Before the coming of the American Board missionaries in 1820, there had been a forty-two-year period of contact with other white men, some of them quite decent, many of them Botany Bay convicts, pirates, beach combers, adventurers. Kamehameha I (the Great), who consolidated four kingdoms into one, and combated foreign vices as well as native evils, sought to obtain teachers of Christianity—but unsuccessfully. After his death, under the leadership of his two queens, the old religious systems (with their human sacrifices) were abolished, following a battle on December 20, 1819, between the progressives and the conservatives. Editor.

tion was leased on July 26, 1835, and at the same time a silk plantation was started.

The missionaries brought cotton seeds and in 1837 the first small cotton factory was built at Kailua on the Island of Hawaii.

Lydia Brown, a member of the 1835 group of missionaries, had come prepared to teach spinning, weaving, and knitting. She trained a small group of native women to teach others and was really the founder of the textile industry in the Islands.

The art of printing, universally recognized as one of the greatest factors in human progress, saw its birth in Hawaii in reproductions of the Bible and books of instruction.

A FEW NOTED MISSIONARIES AND THEIR DESCENDANTS

The story of Island statesmanship goes directly back to one of the most interesting of early missionary figures, Dr. Gerritt P. Judd, who arrived in 1828. After gaining the confidence of kings and chiefs by his medical services, he was able to play an important part in affairs of state and the amicable adjustment of the foreign relations of the island kingdom.

Energetic, firm, and resourceful, the missionary physician became the most influential member of the Hawaiian government between the years of 1842 and 1854.

He was a companion of kings and princes; and his son, Albert Francis Judd, became Chief Justice of the Territorial Supreme Court, and his grandson, Lawrence McCully Judd, a popular governor of the Territory.

Today the *Honolulu Advertiser*, morning newspaper of the Territory, has as its president and manager the grandson of the Rev. Asa Thurston, one of the passengers on the old brig *Thaddeus*, bringing the first group of missionaries in 1820.

No story of missions in Hawaii can omit the striking figure of the Rev. Titus Coan, who came to the Islands fresh from thrilling adventures in Patagonia.

His contributions to the scientific studies of the Kilauea volcano are carried on today in the U. S. National Park Observatory on the brink of the crater, and his studies in natural history are still quoted by scientists.

Book Chat

Dr. Calkin's Book

To one who has the high privilege of being a member of First Church, Cambridge, it is gratifying to have this little volume, *Religion and Life*, by Raymond Calkins, of ten sermons published in the series known as "Harper's Monthly Pulpit." May the volume have a wide reading! It has a message for the day in which we live.

Dr. Calkins is a man of deep conviction. He preaches in no uncertain tone. Here are ten of the great messages of recent years. Here are sermons which stress the fundamental necessity of a vital personal religious experience which, alone, can integrate life. At the same time Dr. Calkins never loses sight of the social responsibility of the individual Christian nor of the church. His sermon on "The Radicalism of Jesus" points out the need of getting at the very roots of our social problems and solving them not through this or that economic system, but through the application of the spirit exemplified in Jesus. And Christian missions? Here is an answer to the frequent queries about the relation of Christianity to the other great religions. There is conviction indeed in the sermon on "The Finality of Christ."

These sermons bear witness to the fact that Dr. Calkins has the qualities he attributes to the prophet, Jeremiah—"spiritual insight, intellectual sincerity, moral passion."

M. E. E.

Brockman's Orient

It was with personal interest that I started to read Fletcher Brockman's *I Discover the Orient* (Harper's, $2.00), for I remembered meeting him at a dinner one evening in New York. I had felt the impress of his kindly and consecrated spirit, a feeling which a reading of his book tended to intensify rather than diminish.

I would say that in his thinking he conceives of a missionary as one who has a message; that is, to me, the unity underlying his whole presentation, though he shows how his interpretation and presentation of that message changed from the time he first offered to go as a missionary and the date of writing this book.

In the opening brief historical sketch we find that his interest in definite foreign service began when he was a student in Vanderbilt University. He became a Student Volunteer during the days of the burning fervor of Mott, Wilder, and Speer. He closes that section with the telling statement: "In my preparation for my missionary career there would seem to have been very

few elements omitted which would unfit me for the task!"

The middle chapters deal with the drama of the breakdown in his mind of his prejudice against the religion of the people with whom he was working, chiefly those of Confucian background. "The situation raised the question whether it were not possible to form a working arrangement between Christians and Confucians in an effort to meet the moral peril." Coöperation with existing forces for good became his working ideal. Either this portion of the book gives too rosy an impression of the influence exerted by some of the Western leaders like Sherwood Eddy and John Mott, or most of us Westerners have no adequate understanding of the scope of their power over Chinese minds and lives.

Throughout the concluding chapter he is trying to define the rôle of Christianity in a land that has a great culture and religious background of its own. "I came slowly to understand that for a nation to change its civilization is an adventure fraught with difficulty and inevitable peril . . . it is much easier to kill a civilization than to bring it to a rebirth."

Another observation the truth of which a missionary of 'most any land is forced to admit is the one illustrated by the story of the prominent Chinese leader and avowed follower of Jesus, who was urged to join the church. He replied, "When I think of joining the Church I cannot dissociate it from all the wrongs that have been heaped upon China. It is like asking me to identify myself with everything I hate." We all have to realize that the actions of many of the so-called Christian countries are often not such as to commend their system of religion to a critical non-Christian.

The outstanding chapters in my mind are the two which deal with the older missionary apologetic, and the more tolerant, constructive and inclusive point of approach which experience has forced upon Mr. Brockman.

LYNDA GOODSELL BLAKE

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A Book on Mexico

We have had an interesting time reading *Chaos in Mexico* (Harpers, New York, $2.00) by Dr. Charles S. Macfarland, Secretary Emeritus of the Federal Council.

Dr. Macfarland studied particularly the religious situation below the Border, interviewing on the subject the President of the Republic, the Secretary of Foreign Relations, the Apostolic Delegate, the Archbishop of the Catholic Church in Mexico; also the leaders of the Protestant body in that land. He quotes very freely and gives the reader plenty of data. Incidentally some interesting light is thrown upon the Mexican people themselves and upon the Revolution itself.

Dr. Macfarland contents himself with little more than a submission of the evidence to his readers as a jury, asking them to consider the testimony in the light of the three problems involved: (1) the conflict between State and Church as institutions for the determination of their rights and powers; (2) the bearing on this of the trends and tendencies toward a Mexican Totalitarian State; (3) the ultimate question as to whether the issue is between a spiritual conception and interpretation of the universe and humanity; and a mechanistic, materialistic, humanistic *idealogia.*

As for Protestantism, the author cannot forbear saying that it has been a moral and spiritual leaven in Mexican social life wherever it has touched it. "This was conceded by all liberal Roman Catholics. It has in many ways served to raise the grade of public service." Yet the Protestant situation in Mexico is worthy of protracted, thoughtful study by the Home Boards and by those in the field, preferably in conference together.

"One man who has rendered great service to the Mexican nation and who is deeply sympathetic with the Church, expressed the opinion to me that had the Roman Catholic Church manifested a real belief in liberty by treating the Protestants justly, it might now be in a position to withstand the threatening suppression of religion. He believed that by weakening the case of the State it would have altered the entire situation.

"A new spirit is needed in both Government and Church and a new understanding more fundamental than that arranged with the help of Ambassador Morrow.

"The Government of Mexico with all its weaknesses is undoubtedly far more earnest in its desire for social reform than its critics admit. The Roman Church in Mexico, while in some ways still far from the realization of Christian ideals, has done much more for the people of Mexico than the State will allow."

E. F. B.

Books Received

Cherokee Messenger, by Althea Bass (University of Oklahoma Press, $3.00) is the story of Samuel Austin Worcester, the New England missionary to the American Indians. To be reviewed later.

The China Christian Year Book, 1934–1935, edited by Rev. Frank Rawlinson (Christian Literature Society, Shanghai—in America the Arthur H. Clark Company, 1214 South Brand Boulevard, Glendale, California, $2.00 net, express prepaid) has settled down into a biennial. Few volumes contain so great an amount of invaluable information in so small space, for the book is neither large nor heavy; its print is large and clear; the arrangement of its material could not be bettered as to convenience. It is in eight parts: National Life, dealing with the government, China's relations with other nations, Communists, etc.; Religious Life, treating of all types of Christian organizations and non-Christian religions; Missions and Missionaries; Education; Social Work, dealing with labor problems, the coöperative movement, child welfare, flood relief, etc.; Medical Work; Literature; Appendices giving statistics and bibliographies. Forty-four authorities in their fields have contributed the articles. *Victories of Peace,* by D. M. Gill and A. M. Pullen (Friendship Press, New York; $1.00 cloth, 50 cents paper) gives stories of friendship in action, to provide teachers, club leaders, and other story-tellers with dramatic material.

Facing Two Ways: The Story of My Life, by Baroness Shidzue Ishimoto (Farrar and Rinehart, $3.50) is a vivid, tense, yet on occasion humorous, account of a life that began in feudal aristocratic Japan, that was awakened to Japan's great social problems, and struggled and sacrificed to lift womanhood's intolerable burden in that country. Well illustrated, at the same time most entertaining and also thought-provoking. *The Testimony of the Soul,* by Rufus M. Jones (Macmillan, $2.00) constitutes the Ayer Lectures given at the Colgate-Rochester Divinity School in 1936. *Congo Crosses,* by Julia Lake Kellersberger is the new senior textbook of the Central Committee on the United Study of Foreign Missions (cloth $1.00, paper 50 cents). It is a profusely illustrated study of women in the Belgian Congo. *A Wider World for Women,* by Lucy W. Peabody (Revell, $1.25). The editor is specially interested in Mrs. Peabody's chapter on women's work in home missions, for the American Indians, for the groups of aliens in this country. Her chapter on "Twelve Great Women" is interesting, preceded by the remark, "Great women are apt to be rather unpopular during their lives."

Recent Publications

American Missionary Association

Lincoln Academy. Kings Mountain, North Carolina school for Negroes.

Board of Ministerial Relief

Annual Reports of the Pension Boards. Including Annuity Fund for Congregational Ministers, Retirement Fund for Lay Workers and the Congregational Board of Ministerial Relief.

Church Extension Boards

"Americans All." Children's Day program for 1936. A series of "television" portraits of boys and girls of various races and sections, as seen by a typical Junior Department.

Commission on Missions

An Altar of Thanksgiving. 2 pp. The Cent-a-Meal box as an Altar of Thanksgiving.

This, That, and the Other

In Tokyo on March First

One of the American Board missionaries in Tokyo gives the following brief impressions of conditions in the Japan Capital during the few fateful days the last of February:—

All seemed quiet the night of the 27th, though soldiers were guarding the Palace grounds and official places. The next day troops were rapidly concentrated around the palace. Early the morning of February 29 the radio gave the report of the Imperial order to the rebels and General Kashii's remarkable appeal to the privates and non-commissioned officers. The announcer said of this appeal that it was given as from an affectionate father to his children, and he added that the men came out to surrender with the tears streaming down their faces. The reference to "parents, brothers and sisters" indicates the persistent strength of the family system in Japan. It was Imperial command that really quelled revolution without fighting. One wonders if such a thing could happen anywhere but in Japan. The regular radio program was canceled and all were repeatedly urged to leave the switch on for further announcements. All morning the Martial Law Headquarters or the announcer would give clear and detailed accounts of the progress of events. Troops were entraining to leave the city within an hour of the surrender of the last rebels. Elaborate barricades at the entrance into the main boulevard of every street were removed. Serious rebellion in the very center of the third city of the world had been quelled without fighting, panic, looting or disorder.

Twenty-four hours after the crisis the whole nation listened on the radio to a forty-minute worship service at St. Agnes' Church. The sermon on "Come unto me, all ye that labor and are heavy-laden" could not fail to make thousands of non-Christians, burdened with shame for what had happened and with anxiety for the future, consider whether for them and their country Christ has not the remedy.

The Japanese are neither so superior as their chauvinists claim, nor so bad as their enemies picture them, but they are a wonderful people. God could never give them so many noble qualities and remarkable talents without meaning that they should have in the end a great and worthy place in His Kingdom.

Negro Church Helps White College

When our Negro church in Charlotte, North Carolina, read in the HERALD of the fire which destroyed the girls' dormitory of Southern Union College at Wadley, Alabama, they took an offering for that institution, which serves the white young people of a rural area.

Pastors' Conference, Inanda

opened February 18. Immediately after, Mr. Charles Dube, a Zulu pastor, and Rev. Henry Stick started a campaign of spiritual revival for as many churches as they will be able to visit before June. Then they expect to go to the Transvaal, carry on the campaign evenings and a Refresher Course for pastors during the day. In August or September Mr. Stick will have his Refresher Course for the Evangelists. The course for the English-speaking ordained pastors from Natal last winter proved a very successful experiment. It was a varied and spicy course with lectures on other than professional subjects by Dr. Brookes, Mr. Reuling, Miss Scott, Miss Frost, and others.

Medical Problems in India

In the *Journal of the American Medical Association*, recently appeared the following paragraph.

Speaking to the Medical Missionary Association meeting in Melbourne, Dr. H. Thomas of Madura, Southern India, described the appalling need for extension of medical service in India. It was difficult to know whether preventive or curative medicine was the more urgent, but curative treatment paved the way toward gaining the confidence of the villagers. In India 8,500,000 persons were born and 6,500,000 died every year. The present rate of increase was therefore 2,000,000 a year, and if the fearful infant mortality should be reduced it would be necessary to provide employment and an object in life for a still greater population. That problem would be faced as soon as preventive medicine became more efficient.

Despite the country's enormous wealth there was fearful poverty in India, and the per capita wealth was only £19, compared with £450 in England. Only 13.9 per cent of the Indian male and 2 per cent of the female population were literate. The problem of medical work was increased by the fact that 300,000,000 of the 350,000,000 population lived in villages. Centrally placed hospitals were usually established as transport facilities were good, and leper and tuberculosis clinics and dispensaries had been established in surrounding villages. More than 50 per cent of the hospitals were self-supporting. Dealing with the problem of child marriage, it was necessary to study customs and proceed by gradual evolution rather than by drastic change.

The early maturity of Indians was one of the reasons for child marriage. It was hard to make the

people understand that their early maturity did not mean marriage. They should be taught a moral sense, and a great service would be done by showing them that there was something beyond satisfaction of passion.

Many missionaries felt the strain of the tropics, and time and again the medical men had to deal with cases of men and women missionaries with a psychologic imbalance. This caused expense to the mission board and disappointment to the worker and indicated that a psychologic examination was as essential as a medical examination for intending missionaries.

There was a tremendous lack of proper equipment and staff in Indian hospitals, and in the 253 mission hospitals and 6,000 government hospitals there were only 73,000 beds, or one bed for each 5,000 of the population.

The children on the cover of this magazine are Dr. Thomas' sons.

Pink Counterpane for a Skirt

In a long letter received in March Rev. Frank J. Woodward of Lanao, P. I., relates the experiences of the past winter. With Mr. Hugh Bouseman, a Presbyterian missionary he made a trip to Cotabato and Davao, and a number of times was drenched to the skin. One night they were in addition covered with mud from head to foot when they arrived at the home of two lady missionaries of the Christian and Missionary Alliance, and their baggage had not arrived. The only things to meet their need that could be found at the nearest store were colored bedspreads and shirts four sizes too small. They appeared at the hospitable supper table with pink counterpanes belted into skirts in the best South Sea Islands style and shirts too short to properly meet in the middle. It was one of the most mirthful evenings of their journey.

Protest of the Moros at the Election in Lanao

Peaceful Election in Lanao

"That is, it was peaceful on the outside," writes Rev. Frank J. Woodward. "The candidates for Representative were a Moro and a Christian. The Christian won by twenty-seven votes, but he found the climate more to his liking elsewhere in the Philippines, so he closed up his house, went away with his family, and has not yet returned. On one occasion when the right of the Ramain people to a certain number of votes was challenged, they sent all of their able-bodied men armed with long swords to demand justice and defend their honor. By a generous use of tact in handling the situation those in charge averted trouble.

"This has been a wonderful year for us. A great change has taken place in Northern Mindanao. Many are now anxious to hear the Gospel who formerly showed no interest. For the sake of greater efficiency it became necessary to divide the field into two conferences. A number of new congregations have been organized, and despite the hard times a greater number of new chapels have been, or are being, built than in any previous year in the history of our work amongst the Filipinos.

"No two days are ever alike. Each day brings its own particular opportunities for service. Last week it was a seriously ill person needing help daily; yesterday an ignorant Moro needed help in order that he might not lose his land; today it was helping an American Mestiza obtain her birth certificate; while tomorrow it may be helping someone avert divorce. Or we may be holding evangelistic meetings or classes in some nearby town."

"What Did You Come Here For?"

That was what the few white settlers in the Elende region, West Africa, asked Rev. Merlin W. Ennis when he went there thirty years ago to open the Mission at Sachikela.

Those white men were all traders and tried to get the missionaries to buy rubber. The missionaries answered that they were not interested in trading. Then they were asked if they had come to take over the control of the country.

"No."

"You do not care to trade and you are not going to rule; then, what have you come here for?"

The years since then have answered that question. The prominent trading places of those days have disappeared, and the names of the owners are forgotton. But the Mission has grown in all directions.

The members of its church have multiplied to thousands; the church itself stands on the site of the village occupied by a notorious robber chief, Samakaka, whose atrocities struck terror to the hearts of all.

Schools are now common, where belief in witchcraft and fetishes dominated the thought and lives of all. A reward for trading with the white settlers had been commercial gin, and drunkenness had been the order of the day.

The missionaries have introduced new crops, and also fruits and vegetables now widely grown. A striking change has been brought about by the medical work. Many blind have had their sight restored to them, the lame have been made to walk, and the lepers have been cured, the special achievement of Dr. Hollenbeck.

On the twenty-ninth of January a special service was held to commemorate the founding of the Station. School Superintendent Madelina Chipa, as the first speaker, contrasted past and present. Pastor Paulino Gonga recalled the early days of the work. Dr. Ennis paid tribute to former associates: Dr. and Mrs. Wellman, pioneers; Dr. and Mrs. Moffat; Dr. and Mrs. Cammack; Mr. and Mrs. McAllester; Misses Campbell, Arnot, Miller, and Mrs. Hunter.

Lincoln Academy Put on the Map

Under the leadership of its new director, John Dillingham, several of the buildings of Lincoln Academy at Kings Mountain, North Carolina, have been given a much needed coat of paint, while the grounds have been thoroughly "manicured," largely with student labor. A new highway is in process of construction which will pass almost directly in front of the campus, thus putting the school very much on the map.

Little-Advertised Misery

The suffering is just as intense in the district around Tehsien where crops were destroyed some time ago by floods due to excessive rainfall as in the famine of 1921—and more easily remedied. As it is not connected with the great areas little is known about it. In January Rev. George D. Wilder visited the region; found areas five by fifteen miles that became lakes two to four feet deep last August. The prices for coarse grains are 1400 as compared with 500 in the 1921 famine, and supplies have given out earlier.

India's Greatest Muslim

In January was celebrated the Golden Jubilee of His Highness the Right Honorable Sir Sultan Mahommed Shah, the Aga Khan, hereditary Chief of the great sect of Ismailis, one of the greatest Asiatic leaders, with at one time a greater influence in international affairs than any other man in India. His peace missions and conferences in Europe since the war, his services in the cause of world peace, have been very remarkable. A Knight Great Commander of both the Indian Orders, he was granted in 1916 the rank of a first class Prince of the Bombay Presidency for life.

He is mainly responsible for progress in the education of the Muslims in India, spending largely from his private purse for its promotion; for these efforts and for his own learning, he had conferred upon him the degree of LL.D. by Cambridge University.

The picture shows him following the old oriental custom of kings and princes on ceremonial occasions: seated in gilded weighing scales, gold bullion balancing his weight. He accepted from his followers the gold which, he announced, would be used for his spiritual children. The picture was sent us by Principal T. Buell of the Mission Boys' High School in Bombay, who had formerly been for several years a tutor in the family of the Aga Khan.

Health Visitors' Institute

During the past year, writes Dr. Clifford Manshardt of the Nagpada Neighborhood House, Bombay was erected the Health Visitors' Institute, a school for the training of Public Health Nurses, taking graduate nurses and giving them an extra year of training. The Mission supplies the building, the Dr. Gurabai Karmarkar Memorial Hall, built by the Karmarkar Dispensary Fund as an extension to the Neighborhood House. The Bombay Presidency Infant Welfare Society supplies the teaching staff and the running expenses.

Teacher Becomes Chief

One of the teachers in Adams College, of the South Africa Mission was officially declared in January by the Native Commissioner, Mr. H. C. Baxter, to be Chief of the Abasema Kolweni Community at Groutville. The ceremony of installation was carried out in the Groutville Mission Church, Rev. Ralph Abraham acting as chairman. Albert John Luthuli, the new Chief, was characterized in a speech by Rev. Henry Stick as a leader in education and industry, and educated and unselfish, as was shown by his relinquishing his billet to serve his people. Mr. Baxter told the audience that Luthuli had sacrificed a lot to become their chief, and it was up to them to honor and obey him. There were a number of other speakers; Luthuli was presented with a Zulu Bible, with a fountain pen, a trophy cup and football—these two last by the Olympic Football Club, on condition that the new chief should organize the Groutville youths, and form a permanent football club. The Europeans had lunch within the Chief's residence; the people outside were similarly entertained after singing and dancing.

Interpreting Chinese to Zulus

Miss Nellie Walker, transferred from Foochow to Inanda, feels herself a link in the world friendship chain as she shows her Chinese possessions to the Inanda girls and answers their questions.

She spoke to a class at Adams College about an experiment in village improvement made by some Chinese boys, and afterward one of the Zulu boys rose to thank her.

"If you had asked me before you began to speak what I knew about China I would have answered 'Nothing.' Certainly I have never thought of them as having any problems in common with my people, for we Zulus belong to a subject race, whereas, if I thought of the Chinese at all it would have been as a free people. Now, from what you tell us, I can see that they have problems very like our own.

"It interests me even more to see that the things which Chinese youth are doing to solve their country's problems are very simple things which we students could also do for our own people. Therefore what you say comes as a real challenge to me to give my life in service for my own people."

Lambs and Life

Thanks to Storrs Lee of Middlebury, Vermont, we have a touch of spring fever. We sigh for the sights, sounds and smells of the old farm. We yearn for the country—its flowers, its woods, its birds and appleblossoms. Fed up are we on city life. We have gone rural.

And seriously, we think of the children and young of the country, and express belief that here is as much of a life work for the young minister as can be found in the city or industrial center. Here some formative work must be done for our nation's future preachers, teachers, professional and business men—and for our missionaries. Far-reaching social problems must here be clarified and solved. Religious foundations for our nation's life must be laid.

The call into this rural life work is becoming clearer, more urgent. Who will go into it and *remain* in it? Will the churches supply the means?

The day is not far distant when our seminaries will commission their graduates as life appointees to this hard but telling service.

A Letter from Ray Phillips

The other Sunday I went with my two big sons to hear the preacher of a certain large city church. He preached a powerful and courageous sermon against the system of exploitation of workers to swell the bank accounts of a few. After the sermon one of his deacons—passed collection plate—spotted us as newcomers, and made his way to us and welcomed us to their church.

"I want to just say a word about the sermon this morning, and to put you on your guard against the *hallucinations* of our young pastor. Many of us do not support him in his attack on legitimate business. Where would this church be if it were not for the incomes of people who could give, and gave liberally, large sums for its erection and upkeep? May I ask where you come from?"

I said I was from South Africa, a missionary of the ABCFM.

"Why, that is interesting," he said. "I'm the son of a missionary to China myself. In that connection I would like to ask you where the missionary cause would be today were it not for the large gifts to its work from men of wealth?"

I replied that missions would have been farther ahead if men generally, the rich and poor alike, had not only contributed more liberally to its funds, but had contributed more of the spirit of brotherliness *themselves* in their own relations to their co-workers in America. I told him that out our way missions were beginning to mark time in urban and industrial areas because of the failure of Christian business men to sense the

necessity of making the Christian spirit operative all along the line.

Three or four weeks ago I spoke at the church about our work in Johannesburg. I told how we are supplementing the evangelistic work of our mission by carefully planned social work activities of various kinds. Our deacon was there. He came to me at the close and expressed pleasure at hearing the address. Then he said, "I'm glad to hear that you are taking time to do a little *religious* work in Johannesburg."

The minister by my side replied for me: "*All* his work is religious work!" The deacon smiled not at all. He simply couldn't see it that way.

From Dr. Leiper's Address

Rev. Henry Smith Leiper, formerly American Board Missionary to China, gave a radio address in February in Dr. Cadman's place. Among other things he said: "My wife's great-grandfather, a New York merchant and shipowner, took the first modern missionary to China, the Englishman, Robert Morrison. He likewise took the first American missionary to China, Dr. Bridgman.

"Morrison died feeling sure that if there were one hundred Christians in China after one hundred years it would be a miracle. That was one hundred and one years ago. How many *are* there? There are the graves of 1,800 Christian martyrs killed in 1900 for their faith. There are 10,000 Christian communities. Thirteen great Christian universities train leaders for China's future. The Bible is a best seller.

"I recall an incident from my missionary days in China. One of my colleagues was told by a Chinese student: 'What my country needs more than anything else now is modern science.' The reply of the missionary was: 'Isn't it an interesting fact that the first laboratories for teaching modern science, and the best today, are to be found in mission colleges? Western scientists did not send teachers to China to give you the fruits of their work. Christians who believe that man must seek the truth of God in every realm in order to be truly free sent the scientist along with the doctors, the teachers, and the preachers.' The Chinese student stopped to think for a moment: 'I see your point. I never thought of that before.' "

Micronesians Give to American Board

Treasurer Hackett of Kobe, Japan, reports a gift of $1.33 from the Marshall Island People for the work of the American Board. "It came from men, women and children in small amounts of one sen, five sen, and ten sen pieces, and was laid on the table in front of me (when he recently visited the Islands) one night when they gave a special song service. I think it is a small token of a great love and appreciation which the Island People have for the American Board."

Personals

Miss Maryette Lum of Bridgman Academy, Peiping, has translated Chinese children's rhymes and songs, made tunes for the rhymes from Chinese themes, and compiled ten in her recently printed *Songs of Chinese Children.* A Chinese artist of ability, Mr. Lin Yu Ts'ng, has made a number of charming illustrations for it and a Chinese printer has done the work. She is also getting out a new edition of her *Chinese Farmers' Song,* which has been sold out. It was sung by the community chorus of 550 voices last May. This blue-gowned chorus stood in tiers ranged one above another, seeming to reach clear to the golden roofs of the ancient Throne Hall behind them, and with the brilliant blue of the Peiping sky above all, made an unforgettable picture.

Rev. Paul Russell Reynolds, on furlough from Fenchow, China, where his work had been religious education, has decided to accept the invitation of the Congregational Education Society to be its Western Field Secretary upon the retirement, this coming summer, of Dr. Robert W. Gammon, who has long been a friend of Mr. Reynolds; the latter served an apprenticeship in young people's work under Dr. Gammon in this Education Society for several years before going to China. His major in the Seminary had been religious education. His father and mother had been Sunday school superintendent and teacher respectively for over forty years. Mrs. Reynolds has had experience as a leader of Campfire Girls, Y. W. C. A. president, camp counselor, and head of a home for girls connected with Brick Church, New York. So backgrounds, training, and work seem to have prepared them for this new task in a very unusual way. "The youth of this side of the world are going to know the young people who live just 'North to the Orient.' We love both and want to help interpret each to the other . . . Fenchow is the only home we have ever known. We love the country, the work, the people . . . The break is made easier in one way because of the strong staff there at present . . . there is a simply magnificent group of Chinese leaders."

Rev. Felipe Buntuyan's death last year was a great loss to the churches of Mindanao. He was really the founder of at least ten of the present congregations; always anxious to move on to an unoccupied field, he had just been transferred to a new district where he had never worked before, but two weeks before his death he baptized twenty-six persons, and on the last day of his life he served faithfully several

small congregations. Before his conversion devoting his life to gambling and other evils, after it, he became an ardent crusader of the Cross. His goal was the whole family, not the individual, and he would use the first family in winning the second.

Mrs. Laxmibai Tilak, widow of the Marathi Christian poet, Narayan Vaman Tilak, and mother of Devdatt Narayan Tilak, the Marathi editor of *Dnyanodaya,* the English and Marathi weekly, died on February 24 after a brief illness. Dr. Clark in his article in our April issue stated that she had just finished the third, beautifully written volume of her autobiography, that it had had a wonderful reception, and that the city of Nasik where she lived had held a great celebration in her honor. The depth and simplicity of her devotion to Christ has impressed all who have heard her when she has given her poetic testimony to His power in her completing sections of her husband's great poem, "Cristayan."

Rev. James Dexter Taylor of Johannesburg, South Africa, initiated in January a series of religious forum addresses in the Bantu Men's Social Center by leading ministers and laymen of Johannesburg on vital religious topics of the day. He is Chairman of the non-European Children's Aid Committee, which is sponsoring school clinics, a day nursery, and other useful activities. He has given a series of lectures to the ministers of the African Methodist Episcopal Church at their conference in Bloemfontein and was given an eager hearing. He has given a good deal of time to a children's orphanage established in an old mine compound that has been transformed into a haven for aged natives. The children are separated into their own block. And he has his nine schools with their thirty teachers to supervise.

Rev. William Tate Scott, the new pastor-at-large for the Southeast, has taken up his residence in Jacksonville, Florida. Although his major responsibility will be for the oversight of the churches in Georgia, he will also assist Superintendent E. C. Gillette in Florida and elsewhere in the Southeast.

Rev. Milo Sweet, who retired on April 1 as pastor-at-large for Georgia and the Carolinas, has accepted a call to the pastorate of the Union Church of Chattanooga, Tennessee, which serves a community in the eastern section of the city.

Mr. Li Pao Ch'en of Yu Ying School, conductor of the Bridgman-Yu Ying concerts, expending unbounded enthusiasm, time and energy on them, is studying at Oberlin Conservatory this year. Incidentally, he won the college tennis championship there. He wrote patriotic words to the triumphal march from "Aida" giving an outlet for love of country without hatred of others: "Sing, 400,000,000 of Chinese! Sing Together!"

Rev. Frank Rawlinson of the American Board, Editor in Shanghai of *The Chinese Recorder,* has also the past winter conducted a series of six open forums on the World's Struggle for Economic Security, held at the foreign Y. M. C. A.; also six forums at the Shanghai American School; and has been Chairman of the Committee on Social Issues appointed by the Community Church.

Rev. George W. Shepherd, in addition to his work in rural reconstruction at Lichuan (which he described in the June, 1935, MISSIONARY HERALD) has been appointed director of the Shaowu rural center, and has been invited to become an honorary advisory director of the New Life Movement.

Dr. Bhaskar P. Hivale of Bombay, India, sailed April 3 from New York on his return to India after a six months' visit in the United States during which he has spoken on the radio and from club, college, and church platforms all over the country. He is an Andover Seminary man, and holds his Master's degree, his Doctor of Philosophy degree, and his Bachelor of Sacred Theology degree from Harvard. He is the American Board representative on the faculty of Wilson College, Bombay University, where he is now professor in the Department of Philosophy, and one reason for his coming to this country was to refresh his mind along this line by conference with fellow philosophers and professors. Another reason was his desire to renew his personal contact with the Plymouth Congregational Church of Minneapolis which he represents in India. His parents and grandparents were Christians, and he is a graduate of American Board schools in India.

Mr. Albert C. Hausske of Tehchow, China, is not only Business Manager for the hospital there and for the one at Lintsing, but is Superintendent of the former, the Williams-Porter Hospital. He also discusses with the managers of the three flood refugee camps in the city plans for the medical care of these people, sent north by the Provincial authorities after their homes in the southern part of the Province were completely inundated last fall; water or silt, several feet high still covers their villages; there have been scores and scores of deaths due to malnutrition and exposure.

Mr. Chang Pei Huai, one of the Professors in the Theological Seminary of Shantung Christian University, Tsinan, China, has been studying this year in Chicago Theological Seminary. His brother is laboratory technician in the Williams-Porter Hospital in Tehchow.

In Memoriam

Carl H. Veazie

Few ministers in Tacoma, Washington have enjoyed the widespread acquaintance that Dr. Veazie, pastor of the First Congregational Church, had attained through his quiet, kindly, and untiring efforts for the upbuilding of various Christian, character-building, and charitable organizations. He was active in the Community Chest, the Y. M. C. A., the Y. W. C. A., the Boy Scouts, was Vice-President of the Foundation for Social Research in Medical Care, President of the Tacoma Health Council, and Local Chairman of the Council for Social Action.

He was a Corporate Member-at-Large of the American Board, and had been on its Prudential Committee 1929–1933.

He had in the past served in lumber and mining camps, and in small as well as large cities, leaving devoted followers behind him in each place, for he was blessed with a heart that beat in sympathy with every heart that had sorrowed and suffered: a host of people from the humblest to the highest cherish his memory.

"For seven years," wrote Mrs. Hunter Kennard on the program for a memorial service, "we have been led by a man of definite and positive virtues; a man of rugged honesty, untiring effort, great humanity, patient forgiveness—crowning all with utter unselfishness. This man not only preached the qualities of the Christ-life; he lived them. He went down into gray places; he bore the griefs of men in one of the most trying periods of history, often reflecting in his own face the sorrows he bore in his heart for others. He was so quiet and unassuming that often his great service passed unnoticed—but now we see his loving presence in every part of the church, in every department, quietly interested, patiently watching. His spirit shall permeate our church organization always, and because of his example we shall consecrate ourselves anew to do the work of the Master he loved so well."

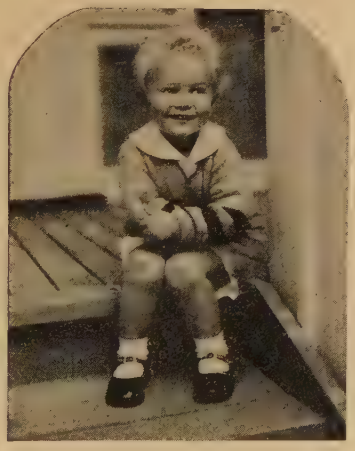
The friends of Dr. Veazie are raising a memorial fund to be used for some purpose in line with his public service. The fund is in charge of George Fisher of the Kiwanis Club, William C. Deering, President of the Community Chest, and Herbert Post of the First Congregational Church.

Mrs. William L. Thompson

Mary McCornack of Elgin, Illinois, preceded by two years her future husband in Africa, as she had already preceded him in Oberlin College.

With him, two years later still, she became one of the pioneers of the East Africa Mission, and thereafter perhaps her greatest contribution was as his assistant—surgical assistant and nurse—in the medical work. She was always ready to go with him to the kraals of the people in case of need, and many were the white settlers of the district she nursed back to health in her home; when stationed at Gogoi, especially, her "one spare bedroom was usually occupied by a patient from a Dutch or English home." Indeed that home was a rendezvous for the Dutch and English settlers of Melsetter District and for missionaries.

CHILDREN'S DAY IS COMING



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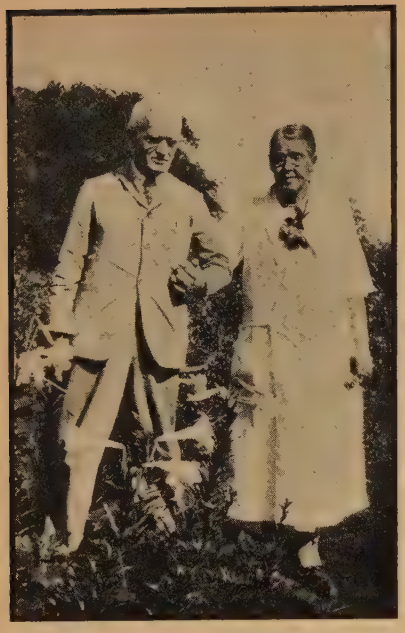

Dr. and Mrs. Thompson

Her sense of humor was delightful. With a twinkle in her eye she would refer to a certain native as "one of our sinful saints," and of another would say, "I would not trust him any further than I could throw an elephant by the tail."

Knowing the Zulu well, she taught it to the young missionaries in the early days, and helped them in other ways to get adjusted to the new life and environment.

Next to the medical work her interest was focused on the evangelistic work: for years she had charge of the "Enquirers' class"—from fifty to a hundred young people who wished to be Christians and to be received into the church. Perhaps no member of the Mission had such influence with the people, both Christian and heathen, and she straightened out many difficulties and misunderstandings.

She seemed the living embodiment of what a missionary in a pioneer field should be.

Five years ago she and Dr. Thompson retired from active service. They have been making their home in the Memorial Home Community, Penney Farms, Florida, where on March 10 she died of influenza.

Hannah Cleaveland Bridgman

A unique combination: old-fashioned integrity; kindly intolerance of opinions differing from her own, along with loyalty to her convictions; impatience with the wrongdoer who has had his chance, yet sympathy with all sorts of people; dry wit and humor; a seemingly pessimistic outlook on life, yet a deeply rooted faith in the Fatherhood of God and the ultimate triumph of the Brotherhood of Man—that was Annie Bridgman, who for thirty years served in the American Missionary Association office in Boston.

Working out the connection of the Association with the New England churches, she kept at the same time closely in touch personally with every A. M. A. teacher and worker and every Negro student who came north. Years ago, when he was simply an unknown colored man, she helped Roland Hayes along the path he took to his present achievement and fame. Her whole life was integrated around her work for the Negroes; they loved her, and last summer the Kings Mountain conference of Negro leaders passed a resolution highly appreciative of her services to the schools in the South.

Born in Northampton, Massachusetts, March 6, 1857, she became a member of the Edwards Congregational Church, a teacher and a superintendent in its Sunday school. Graduating from Mount Holyoke, she worked in her father's bookstore in Northampton for a number of years, then was treasurer of the Woman's Home Missionary Association of Massachusetts and Rhode Island—of which she had been a director—for three years before she became office secretary of the A. M. A. In 1913 she went around the world with Mr. and Mrs. Samuel Capen, Rev. and Mrs. George Hall, and Miss Clara Bodman.

Retiring in 1927, she made her home in Northampton again, and there on March 20 died in her eightieth year; her brother Howard, who had been for some time editor of the *Congregationalist*, had died in 1929.

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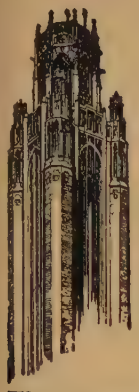

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The Missionary Herald
EDUCATIONAL
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I

THE FOUNDERS OF ANDOVER THEOLOGICAL SEMINARY IN 1807 BELIEVED THAT A THEOLOGICAL CREED COULD BE CONSTRUCTED TO ENDURE FOR ALL TIME WITHOUT THE CHANGE OF A SINGLE WORD. THEY HELD THE SEMINARY TO SUCH A CREED BY STRICTEST LEGAL PROVISIONS. THE NEWTON THEOLOGICAL INSTITUTION WAS FOUNDED IN 1825. THEIR PROFESSORS WERE CHIEFLY BAPTISTS WHO HAD BEEN EDUCATED AT ANDOVER SEMINARY. ANDOVER'S EXAMPLE WAS FOLLOWED IN ESSENTIAL RESPECTS; THEY DID NOT BIND NEWTON SEMINARY TO ANY CREED. BOTH ANDOVER AND NEWTON SEMINARIES PROSPERED. THEIR GRADUATES WENT FAR AND WIDE TO THE CHURCHES AND MISSION STATIONS OF THE TWO DENOMINATIONS. ALL SUBSEQUENT THEOLOGICAL SEMINARIES WERE IN GENERAL PATTERNED AFTER ANDOVER.

II

ANDOVER'S UNALTERABLE CREED CAUSED HERESY CONTROVERSIES EXTENDING OVER A FULL HALF CENTURY. THE SUPREME COURT IN 1925 DECLARED THAT THE ANDOVER CREED MUST BE HELD AND TAUGHT STRICTLY IN THE MEANING WHICH IT HAD AT THE TIME IT WAS ORIGINALLY WRITTEN. ALL OF THE ANDOVER PROFESSORS IMMEDIATELY RESIGNED. AFTER 118 YEARS THE SEMINARY CAME TO A STOP. ITS FIRST FOUNDATION GAVE WAY; BUT IN 1931 THE SUPREME COURT GRANTED ANOTHER DECREE WHICH IN EFFECT DID AWAY WITH THE CREED. SO WAS THE ANCIENT PIONEER SEMINARY BROUGHT TO LIFE. IT WAS PART OF THE DECREE SOUGHT BY THE ANDOVER TRUSTEES AND GRANTED BY THE SUPREME COURT THAT ANDOVER AND NEWTON SHOULD BECOME AFFILIATED UNDER THE NAME ANDOVER NEWTON THEOLOGICAL SCHOOL. THUS DID IT COME ABOUT HAPPILY, AS A ROMANCE OF NEW ENGLAND EDUCATIONAL HISTORY, AFTER ONE HUNDRED YEARS, THAT A MOTHER SCHOOL OF THEOLOGY AND ITS EARLIEST OFFSPRING ARE NOW BY THIS AFFILIATION A UNITED SCHOOL.

III

THE IDEA OF THE UNION AT ONCE STRUCK A DEEP CHORD OF RESPONSE IN THE MINDS OF YOUNG MEN PREPARING FOR THE MINISTRY. THE STUDENT BODY HAS FROM THE FIRST BEEN ENTHUSIASTIC THE ENROLLMENT IS LARGE, INCLUDING MORE STUDENTS ON THE ANDOVER FOUNDATION THAN THAT SEMINARY HAS HAD FOR FORTY YEARS. THE TWO FACULTIES ARE HARMONIOUSLY UNITED IN CONSTRUCTIVE POLICIES THAT HAVE SECURED HIGHER STANDARDS OF SCHOLARSHIP AND SYMPATHETIC FIELD OVERSIGHT OF THOSE NEWLY IN THE PASTORATE. THE CHURCHES HAVE BEEN QUICK TO EXPRESS THEIR CONFIDENCE IN THE AFFILIATION AND THEIR APPRECIATION OF THE STUDENTS.

IV

TWO THEOLOGICAL SEMINARIES WHICH WERE THE FIRST TO SET UP DENOMINATIONAL SCHOOLS ARE AGAIN THE FIRST TO UNITE TWO THEOLOGICAL SCHOOLS OF DIFFERENT DENOMINATIONAL GROUPS. IT MAY BE HEREAFTER CONSIDERED AS MARKING A NEW DAY IN AMERICAN PROTESTANTISM. IT IS BECOMING WIDESPREAD THAT THERE IS DEEP AND PROPHETIC SIGNIFICANCE IN WHAT IS HAPPENING NOW ON ANDOVER NEWTON HILL.

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And the desolation of winter is forgotten.
So the springtime of our spirit draws near,
The Day when God comes forth in all His glory.

The Chronicle

FURLOUGHS AUTHORIZED

March 10. Rev. and Mrs. Willard L. Beard of the Foochow Mission, beginning in the summer of 1936, with a view to retirement.

March 10. Miss Flora K. Heebner of the North China Mission, beginning in the autumn of 1936.

March 10. Rev. Frank Cary of the Japan Mission, a leave of absence for three months during the summer of 1936.

March 10. Miss Betty I. Taylor of the Madura Mission, beginning in March, 1937.

March 10. Rev. and Mrs. W. W. Wallace of the Madura Mission, beginning in the autumn of 1936, with a view to retirement.

March 10. Rev. and Mrs. C. E. Wolsted of the Madura Mission, beginning in March, 1937.

March 10. Miss Alice P. Adams of the Japan Mission, beginning in the summer of 1936, with a view to retirement.

* * *

SAILED FOR THE FIELD

March 16. From Los Angeles, Rev. Clarence F. McCall, joining the Micronesia Mission.

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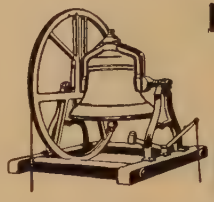

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March 19. From San Francisco, Miss Frances B. Clapp, returning to the Japan Mission.

March 25. From New York, Rev. and Mrs. John J. Banninga, returning to the Madura Mission.

March 31. From Los Angeles, Mrs. Clarence F. McCall, joining the Micronesia Mission.

April 3. From New York, Rev. Bhaskar P. Hivale, Ph.D., returning to the Marathi Mission.

* * *

ARRIVALS ON THE FIELD

January 00. In Tientsin, China, Mr. Arthur G. Robinson, returning to the North China Mission.

January 27. In Mt. Silinda, East Africa, Mrs. Richard B. Hack, returning to the East Africa Mission.

March 6. In Kobe, Japan, Rev. Henry J. Bennett, returning to the Japan Mission.

* * *

ARRIVAL FROM THE FIELD

March 11. At San Francisco, Mrs. Arthur G. Robinson of Tientsin, North China.

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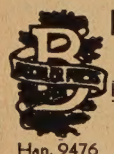
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BIRTHS

March 4. At Hollywood, California, a daughter, Emily Alice to Dr. and Mrs. Neil H. Lewis, formerly of the Foochow Mission.

April 6. In Boston, Massachusetts, a son, David Edson, to Mr. and Mrs. Edson C. Lockwood, formerly of the Madura Mission, India.

* * *

DEATHS

March 17. In Tacoma, Washington, Rev. Carl H. Veazie, Corporate Member of the American Board since 1929.

March 20. In Northampton, Massachusetts, Miss Hannah Cleaveland Bridgman, Office Secretary of the American Missionary Association, 1897-1927.

April 3. In El Paso, Texas, Erma Kline Heininger (Mrs. Alfred D.), missionary of the American Board in North China, 1917-1927.

April 19. In Saloniki, Greece, Rev. J. Henry House, American Board missionary, 1872-1925.

April 19. In Paotingfu, China, Miss Mary E. Andrews, member of North China Mission, 1868-1925.

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The Pilgrim Memorial Fund is a permanent foundation, held in trust by the Corporation for the General Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1935, $5,004,665.

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